

T H E
Saint's Travel

To Spiritual
C A N A A N.
W H E R E I N

Is discover'd several false
Rests short of the true Spi-
ritual coming of Christ in
his People.

With a Brief
Discovery of what the coming
of Christ in Spirit is ; who is
the alone true Rest and Center
of Spirits.

By R. WILKINSON.

The Third Edition.

*Arise ye and depart, for this is not your
Rest, because it is polluted ; it shall destroy
you, with a sore destruction, Mic. 2. 10.
There remaineth therefore a Rest to the
People of God, Heb. 4. 9.*

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TO THE
READER.

Friend, and Christian Reader,

IT is the Property of Divine Truth after it is manifest in the Spirit, to inflame a Soul with it, and to swallow up the Spirit in the Glory of it ; so as it is as impossible for a Soul to enjoy Truth, and not to declare it, as for a Man to carry FIRE in his Bosom or Mouth, and not be burned. Saints are mightily constrained, after they enjoy Truth, from the Fire of Love, to declare it. Now I having had sad Experience of the Ways of my own Heart, how I have constantly Rested below GOD, and so have fallen short of his Glory: This being my Condition for a long time,

To the Reader.

though in every Particular seeming to me to be GOD, and of GOD, and in it my Condition Happy ; where I was continually running from Mountain to Hill, because I knew not the True Rest. But at last it pleased the Father of Spirits to reveal himself, and by the same to make them manifest. Whereupon I have had much Wraſtlings in my own Spirit, about putting the same out to Publick View ; but at last was forced to break through much Opposition in my own Heart, and to put it out in this imperfect Form : That if it be the Wisdom of GOD in the same, others by me may learn to beware : Yet I would not have been without the Experience of the same, seeing it is the Will of GOD now to dissolve it. Wherefore, Christian Reader, I shall commend these ensuing Particulars to Thee, and Thee to the Wisdom of the Spirit, whereby thou may'st judge of the same in Love.

First,

To the Reader.

First, If thou canst close with the Substance of my Discourse, and after finding some Circumstances which are either contrary to Thee, or obstructive to thy Principles ; yet do not fly out into Bitterness of Spirit, against what thou judgest Truth, neither against that which thou judgest no Truth ; but receive the one, and let the other alone, until G O D reveal the same unto Thee ; lest thou be found calling Light Darknes, and Darknes Light, and speaking Evil of Things thou knowest not ; but in Meekness, Judge, and Rest.

Secondly, If thou hast not passed through these, or all these Rests or Dispensations, or hast not as yet attained to many Things herein expressed ; yet let them have thy Charitable Thoughts ; and do not, as the most do, fly out against them as Errors, because they are not either within their Reach, as too high for them, or because they are contrary

To the Reader.

to their present Principles, and so would unbottom them ; or because they are not according to what they have been Taught, or is Experienced in them: But judge of them in Love ; and where any thing is above thy Experience, I wish thou may'st be silent in it, and wait to know it, if it be of GOD: And if it be too low for Thee, let it receive Encouragement from Thee, as thou hast passed to thy Estate through these *Administrations*.

Thirdly, Christian Reader, pass by any Infirmary thou seest, either in Expression, Form or Method: Look upon them to be a Discourse of Experience, more to edify, than to please the Fancy, *by Curiosity of Words in Man's Wisdom*, 1 Cor. 2. 4.

Fourthly, Do not judge me to deny any thing which I do not here affirm, because I am speaking Spiritual Things within: But look upon it as a Spiritual, and inward Discourse ;

To the Reader.

course ; holding out the two Great Mysteries, *viz.* The Mystery of Christ made manifest in the Spirit within Man : And the Mystery of the Creature to himself. Do not think I am going about to destroy the low workings of GOD ; I am not : Neither be much daunted if GOD hereby lets Thee behold the Face of Self and false Rests, so as it brings Thee to a Loss : But believe it, thy greatest Loss may in time become thy greatest Gain : For that which moves Me to write these few Lines is, That if it be the Will of GOD, Creatures may see the many false Ways and Rests below GOD : That Creatures may not live short of his Glory, as I have done.

Therefore I shall desire that I may not be mistaken, either in my Intentions or Expressions, and therefore shall commend this farther to the Reader ; *First*, To take off a Scruple which may lye upon many, whether I do deny these Seventeen Rests
to

To the Reader.

to be Dispensations of G O D, and the way G O D leads Men into their Spiritual Rest, which is Christ's coming in the Spirit: That I may clear this, and make farther way; I acknowledge it is G O D's way to lead Creatures thro' these Particulars: But the Corruption of Self, and the Deceivableness thereof, will resemble the Leadings of G O D, and so will labour to live, and keep the Soul to Rest short of G O D; and Man in going after the Ways of his own Heart, may seem to be led by G O D: But in these Particulars, I labour to drive on Two Things, The *First*, to discover unto Men what the way of Mans Heart is, when it will deceive, and what Glory it will appear to the Creature in, until G O D undeceive it: So that I am first to undeceive Creatures, in their unsound Confidence, concluding their Estates to be so high that they are at Rest in G O D, when they are covered with a Covering, but not of the Spirit. And though the Heart be putting
G O D

To the Reader.

G O D in the Fore-front of its Actions, yet it is but *Jebu's* Deceit and Treachery of Spirit. *Secondly*, I labour to undeceive it, that though it hath attained any, or all these Seventeen, and have not had an Appearance of Christ Spiritually in them, so that they know when, and how, and what Christ infallibly was, that still that Soul is but yet in a changeable Condition: And it may as well be Satan's transformings in him, as any Dispensation of G O D to him: And to let the Creature know, that though he have passed through all this, yet he wants one Thing to be his Rest and Center; which when it comes, will discover the Truth of all these Dispensations: And if they be of G O D, they shall be dissolved; if they be of Self or Satan, they shall be destroyed: So that to unbottom Creatures, That they live not upon Vanity and Lyes, and that they may not Rest before the true Appearance of Christ in the Spirit, I have set forth these Imperfect
Lines.

To the Reader.

Lines. Farther, I would not have any think that I deny Scriptures, Ordinances, Christ's coming in the Flesh, Kingdom after Death, or any thing here I have inserted to be false Rests : But that I aim at, is to set all Things in its proper Place, and to bring Souls to see the true Center : That they may not miss the One Thing necessary, while they are acting beyond their Line ; in which Actings themselves may become Cast-aways ; and that Men may know, That neither Scriptures, or Christ in the Flesh, Ordinances, or Members of Churches, or the Kingdom after Death, or the Form of Words in the Letter, or Promises, is the Rest of Saints: But He who is the Sum and Substance of all, *viz.* Christ in the Spirit coming in us, to be Life, Glory, Light and Happiness to us ; and so *an Hope of Glory in us.* This is the Rest of Saints. But Christian Reader, GOD now in these Days is discovering the false Coverings of Creatures, and
so

To the Reader.

so stripping them Naked ; GOD is bringing Men to see this Great Mystery of Self in all its Glory : He is annihilating Creatures, and bringing them to a Spiritual Death : He is laying low Mountains, and unbottoming and un-resting Creatures : Mens lofty Looks He is abasing : Yea, He is bringing Men who have been STARS, and something in their own, and others Eyes, even to a Loss and Silence, Confusion and Darknes ; That now their *Light is Darknes*, their *Wisdom Folly*, their *Life Death*, their Enlargements and Self-actings *bedged up*, and they cannot find out any of their former Paths ; so that now they are made to wait in Silence, as well as the Author of this BOOK was forced to do ; and it may be the Wisdom of GOD, that this Particular shall be an Instrument of Good, as well in this, as it hath been before it came in this Publick View, to many Souls, in another Manner and Method ; so that I shall leave them,

To the Reader.

to receive at thy Hands what Censure the Wisdom of God pleaseth to cause or permit, wishing thy Exceeding Happiness in the Spirit.

Thine,

In Truth Revealed.

R. W.

Several

I

Several Rests of Creatures
Discovered, and laid open, be-
low the Coming of Christ in
Spirit, *who is the alone Rest of
Saints.*

THE first Rest which we shall speak
of, is *Civility, or a common restraint
of the Creature from the committing
of gross Evils*; looked upon by the Party to be
Reformation. This Condition or Dispensa-
tion, speaks deceiveable Peace to many a
Spirit; upon the which seeming Good, which
pretends to follow this State, the Creature
resteth and is satisfied: But the reason
thereof partly flows from these following
Grounds:

1. From comparing himself with others:
That is, looking upon the grossness of Mens
Actions in the World; as, namely, Swear-
ing, and Drunkenness, and the height of all
Prophaneness many Spirits live in, where
they are in the same Condition, *Drinking up
Iniquity* as if they were drinking up Water;
and in these Particulars he being restrained,
and more civilized than these, he blesteth
B himself

2 *The First Rest of Souls, below*

himself in his present Condition, and rests satisfied with it, as tho' in it he did enjoy much of God.

2. It flows from comparing his Condition present, with what it was: The more grosser his Condition was before, the higher it works him into Conceit, with the Happiness of its present Condition. Thus not seeing the Purity of God, and the Deceitfulness of its own Spirit within; he comparing himself with himself, is deceived, and so rests satisfied.

3. It flows from the Consideration of the greatness of Love (he had before being restrained) to those gross Evils he is restrained from; together with the greatness of the Power, which he calls the divine Power of God, which thus restraineth him; and thus he reasons, If God did not highly Love me, I should never have received such a Power from him, as to shake off, and not only so, but to hate and abhor those gross Sins I so dearly loved, both in my self and others; and now the very practise of them being, as he conceives, hated by him, adds weight to his thus reasoning out the Love of God. Another thing which adds weight, is his often praying against such particular Sins as yet remain unsubdued; and afterwards these being subdued (he looks upon Acceptance with God in this, being) he looks upon it as an Answer of Prayer, and so, in the same, he reasons out Love in this Condition.

4. It

The Appearance of Christ in Spirit. 3

4. It flows from the seeming Sorrow, which ariseth continually, upon the view of his former Condition; which works a seeming Repentance and Reformation; and from the Sorrow he hath for his former Condition: Now having a work of Reformation, he rests under the Notion of Happiness; yet not all this time brought home to see the Grossness of his Heart within, but meerly washing the outside, *Luke 11. 39.* and being a whited Wall, Glorious without, it is all he looks for, or seeks after. But Satan, and Man's Heart, will suffer the Creature to act so far, and propound such ways to himself, as in the same to bring the Soul into a state of Security, where it may rest under the consideration of being Happy; and not without some visible Ground, apparent both to the Creature thus deceived, and the World, who are not spiritual Discoverers. But, alas! What is it for any to be Instruments to pull down, or to be Restrainers from Idolatry without, when indeed there is remaining the Cause of all Idolatry of Spirit within: To be outwardly Drunk no more, and yet to be Drunk with the high Conceits of himself, which is neither with Wine nor strong Drink? Its worse for a Man to have the Branches broken down, before the Root be pulled up; for a Man to be seemingly a Saint, and a Devil within, in this Estate there is no sure Rest: But thus it is most commonly with Men, they conclude they are Happy, if they have but

4 *The First Rest of Souls, below*

the least Appearance of it, in a visible restraining of them from gross Evils: And in this they appear to themselves, and others, Men Reformed, and so *New Creatures*; when indeed they are still in their Blood, though they have escaped the common Pollutions of the World, through a general Knowledge of Christ, which is no sure cause of Rest, until there be a particular Knowledge of him, by which the Creature is cleansed from all Pollutions, both of Flesh and Spirit, which makes the Heart Upright before God, from this inward Knowledge of God, which carries up the Spirit of a spiritual Man unto God; so that the Heart and Satan, being deceitful, as to suffer the Creature to escape the common Pollutions of the World, so that it may but there keep the Creature.

And seeing in this Estate of Darknes none can truly judge of its Condition aright, until the true Light come in, which makes all things manifest: Then it behoves Souls in this Estate, tho' to themselves never so seemingly Glorious, not to rest satisfied with, or content it self in it, as tho' it did enjoy God in the same manifested, but to wait for a higher Dispensation; and then the Truth of this Dispensation shall be discovered, whether it be of God or Man; if of God, it shall be dispelled by a Higher; if of Man or Satan, it shall be destroyed: So that to Rest upon this Estate, tho' attained from God; tho' it should prove a Dispensation of God, it
would

The Appearance of Christ in Spirit. 9

would be a Rest much below the Center of the Soul, which is God.

The Second false Rest.

THE Second Rest most commonly of Souls, after a common restraining the Creature from gross Evils, is a *Work seeming to the Creature something higher* ; and that is in Obedience unto what the Law of God requires.

The first is, A negative Obedience from something. The second is, An affirmative Obedience to something ; and this seems to the Creature to go beyond the other, and so becomes a surer Foundation of Rest ; when indeed it is all one with the other, and still short of the true Rest : And here comes it to pass, that in this Dispensation Man hath no longer Peace, than he acts suitable to the Law ; break the Law, and it breaks the neck of the Soul's Peace : Keep it, and it keeps the Soul in Peace.

And, secondly, In this Condition it comes to pass, that the Creature is wholly cast down, and begins to question all he hath ; yea, the very Foundation of all, when in the least manner he doth Transgress. But still the Soul is in a very low and empty Dispensation : But Man's Obedience to the Law (wherein he intends by his Obedience to it,

6 *The Second Rest of Souls, below*

to get Happiness and Life from it) flows from these particulars following :

1. From a convincement of his Misery out of God, in which he sees a want of God ; upon which he runs unto the Law, being convinced by it, to see what is required of it. He now Resolves, makes Covenants, Vows, renews them often, and purposeth to do what the Law requires : To this end he falls aboard of Praying, Reading, keeping Sabbath, and spends Nights and Days in labouring to attain to what the Law requires. And,

1. The Law requiring, as the principal part of it, Love. Now this is the daily Complaint of such a Soul, in this Dispensation : Oh ! that I could love God, then I could believe God loved me ; then it being the principal part of the Law, I could believe it were fulfilled, either in me or for me ; then should I enjoy Peace and Rest in my Spirit : Not knowing that our Love to God flows from the Manifestations of God's Love in us ; not considering that the Law is fulfilled by another ; not knowing that Peace and Rest flows from the Enjoyments of God, and not from suitable Qualifications to the Law of God : But now, when the Soul hath, as he conceives, got so much Love to God, as partly the Law of God requires ; it Rests, concluding this, That Love to God is an infallible Token of Love from God : Yet not knowing, that the way to judge aright of my

The Appearance of Christ in Spirit. 7

my Love to God, is from the Enjoyments of Love from God : And here lies the great Deceit of many Spirits. Again, The Law requires Sabbath-keeping, and many such like Commands are required : The Soul cries, Oh ! that I could keep the Sabbath : Oh ! that my Heart could keep close with God upon that day : And here the Soul labours to bring his Heart into that Frame, not to think his own Thoughts, or speak his own Words ; whereupon he sets a Praying in the Morning, and exercises himself in all Duties agreeable to the Day : Now, if he keeps the day so exact, as he thinks the Law requires, he Rests with much Peace : But if he be Dead, and Cold, and Unprofitable in these Dispensations he employs himself in, then he can have no Peace all the Week, but is Mourning and Grieving he hath broke the Law : And here is partly the Frame of such a Spirit.

And the second Cause of his thus acting, is from an Apprehension of Wrath, and a condemning Conscience, and Hell within ; it would do any thing to assuage the Wrath and Fire of Hell in his own Conscience : What would not a Soul do or attempt, to remove the same, being at present too heavy for the Soul to bear : Now it would do any thing to stop the Mouth of a condemning Conscience, though it will pretend what it doth is for no such Matter : But the flattering of the Heart, and the gloss it puts

8 *The Second Rest of Souls, below*

upon the Actions of the Creature in this Dispensation.

Now the Soul not discerning satisfaction given to God by another ; it labours therefore to satisfie God for the Breach it hath made betwixt it and God : Tho' I say, the Heart here will gloss its Actions, and say to the contrary. But now it seeing a Breach, this Breach must be made up before there can be Peace : Now the Soul not seeing the Breach made up by Christ, he labours to make up the Breach, by his actual Obedience to the Law of God ; and therefore is it that Men teach this Principle. The way to attain Grace and Favour with God, is by ~~for~~ a Humiliation or Sorrow, as they call God : And here they prove *Egyptian* Taskmasters, to set the Creature upon doing, when he hath no Straw to work withall, *Exod.* 5. 13, 14. And this is usual with Creatures in this Dispensation, when they see themselves in Bondage, to get freedom by doing.

And so comes it to pass, many break Prison before they be set free by the Spirit : As for Instance, when the Soul can find such a Qualification in him, or such a Frame of Spirit in him, as the Law requires ; having a long time labour'd for it, he judgeth himself to be set free by Christ, when it is but a conceited Freedom, as an effect of his Obedience ; and not as an effect of the Obedience of Christ revealed to him in the Spirit.

The Appearance of Christ in Spirit. 9

rit. And in this particular the Creature is like a Horse that is fallen into a Bogmire; he labours to plunge himself out, lest he Perish there, and indeed plunges himself faster in, and brings himself into a higher way of Perishing. Thus the Creature seeing himself fallen into Misery and Bondage, he labours and plunges to free himself; until he plunges himself into higher Bondage: And as the Horse will not give over, and lie still, untill he hath wearied himself; no more will the Soul cease acting to free himself, until he be wearied and worn out of Breath: And then he shall be forced to wait until He, who delivers Saints out of the Pit, where no Water is, come and deliver this Spirit out of his Slavery and Bondage. And also in an Estate of Darkness, the like; the Creature labours for Light, and being encompassed about with Pits on every side, and being in Darkness, he will not stay until the Light come, or the Day dawn; but at last, for want of a Guide, which is the Spirit, he falls into the Pit, where he lies more sadder than ever, *John 16. 15.*

These are the common, tho' sad Effects of those who run before God leads them; and either the Creature Rests, after he hath attained Qualifications suitable to the Law, or else brought up into a higher Obedience to the Law; or he remains sensibly miserable of the greater Misery in it than before; which, tho' it be more sadder to the Appre-

10 *The Second Rest of Souls, below*

hension, yet it is the way of God in the Creature, thus to frustrate the Expectation of the Creature in its labouring to work Happiness for it self, until Happiness be revealed within it.

The third cause, is from the Principle of Nature; and here the Covenant of Works is most suitable to the Principles of Nature; Nature would always be doing, tho' in its doing, it, instead of acting to God, is acting from God: For it is impossible that Man can truly act to God, before there be an acting of God in him. So that Man cannot ascend up to God, before there be a descending of God into the Soul; which descending I call a real Manifestation of Life within Man, which is *God*; being a Fountain, breaks forth again from Man unto God: And before that, tho' Souls act never so Gloriously, yet they are but *Adam's*, running away from *God*, and from the Principles of Nature, cloathing themselves, *Gen. 3. 8.* which in time, tho' Man Rest upon it, proves self-Righteousness, or a Righteousness according to the Law, and not the Righteousness of *God*, by Faith; and so his Rest and Peace shall be taken from him, and destroyed in him.

4. The cause from which his thus acting flows, is from self-Love; and this will go beyond any thing formerly mentioned. Self-Love, in the gaining of its own ends, will think nothing too difficult to attempt, nothing too dear to part withal, unless the things

The Appearance of Christ in Spirit. 11

things we are now speaking of, which is Man's self. When a Man is swallowed up with self, instead of being swallowed up with God; whatsoever the Creature is put upon, when swallowed up with God: This Creature, thus led forth out of self-Love, will resemble the same, if not go beyond it: Nothing that stands in the way of the Creature thus possessed, is too dear to it, or too hard to attempt it. Put *Jehu* upon pulling down Idols, it made him very Zealous, it made the *Scribes* and *Pharisees* give Alms, and spend themselves, and suffer theirs to be spent, to attain their Ends: It will put a Man upon Fasting much, Praying often; yea, if it be to hazard Life or Liberty, it is free; if it may but accomplish its own Ends; which is most commonly from a convicted Happiness or Glory, either inward, from God; or outward, from Man. Self sees a Promise of Life and Happiness, handed out in the Law, to those that keep it: As, namely, *Do this, and Live*: It never considers what it could do, and now can do; but now it labours to try what may be done, that an undone Soul may be made Happy: Oh! the consideration of Happiness doth so affect a Soul convinced of it; that as the Love of God enjoyed, doth draw out that Soul that enjoys it to do much for God; so this Soul, possessed with the love of Self, doth draw out the Creature; not out of himself, yet to do or act any thing, that may procure Happiness to it self: Alho-
self.

12 *The Second Rest of Souls, below*

self-Love, in this particular, would not freely have all from *God*, nor would it be beholding to *God* for all : Then it should have nothing to Glory in but *God* ; witness those cryings out ; Must the Creature do nothing ? Must he not take Pains with his own Heart to prepare it for *God* ? Must not the Creature seek, and knock, and pray, and be prepared for Christ ? Not considering it must be a meer passive ; go through the Sufferings of Christ, or rather to have Fellowship with him in his Sufferings ; that is, to be subject to the Will of *God*, and to suffer *God* to Dispose, Order, or Burn up in the Creatures Spirits as he pleaseth ; only the Soul to be a Patient in the workings out of Life, until he can act from the Enjoyments of it : The Lord's way is to destroy, or burn up all the Creature's Preparations for *God*, and all that Stuff the Creature hath within him, or attained by him ; and strips the Creature naked of all, either in him, or done by him ; and brings him as an empty Soul to him, who is the Fountain of Life, and to be revealed in him. Now to take away an Objection, which is, *That the Creature must labour, tho' not for Life, yet for a Manifestation of Life.* To this I Answer ; That the Life whereby Man acts to *God*, is by the Power of Life revealed from *God* ; for before it be revealed, Man is dead ; it is the revealing of Life into Man, which gives Life to Man ; so that Man can neither truly act for Life, or the Manifestation of it, before
Man

The Appearance of Christ in Spirit. 13

Man be made alive by it ; which is not before the Manifestation of Christ, which is Life to the Soul. *Secondly*, That as Mercy and Love was prepar'd freely of *God, in Christ*, without the Creature ; so it is to be reveal'd freely by Christ in the Creature ; and after it be revealed in Man : It is that *Grace* which is in Man, acts out from Man unto *God*. That occasioned these words from *Paul*, *Yet not I, but the Grace of God which was with me*, 1 Cor. 15. 10. Then let these following Particulars be considered of.

1. That Man, who doth obey *God*, tho' his Obedience be never so seemingly Glorious ; yet if he Rest upon, and be satisfied with it, he Rests below the true Rest, which is *God*. For tho' the Creature yields Obedience to the Law, or any other Truth, as the Truth requires ; yet he is not to rest upon it, tho' it be of, and from the Lord ; it being flown from that which is to be the Soul's Rest.

2. That Soul who being convinced of the want of, and its Misery without *God* ; and from his labours to get *God*, by acting to *God*, tho' his Action be never so Glorious, it being to get his Person acceptable, from the Glory of his Action, and rests here, conceiving the acceptation of his Person from the Glory of his Action, that Man's Rest and Conception is false.

This was the reason why *Abel's* Sacrifice was acceptable, and *Cain's* was not, because *Abel's* Person was acceptable, and *Cain's* was not ;

¶4. *The Second Rest of Souls, below*

not ; for *Cain's* Action was as seemingly Glorious as *Abel's* was. But the Acceptation of an Action must flow from the Acceptation of a Person. It is not, nor cannot be, that any Man's Person can be accepted with *God*, from the Glory of any of the Creatures Actions to *God* : Then it should be of Works, and Man hath something to boast of. Neither is my Obedience to *God* a true Evidence of my Enjoyment of *God*, and Acceptance with *God* : For the Young Man in the Gospel, who was nigh to the *Kingdom of God*, did yield Obedience to the *Commands of God* ; and yet he wanted that *one Thing necessary*, which was to be the Rest of his Soul.

3. That the Resting upon any Obedience to *God*, perform'd in the exactest manner by the Creature, will bring nothing but Death and Sorrow to the Creature in due time : When Man kindles a Fire, and warms himself in the sparks thereof ; *God* upbraids the Creature thus, by telling him, his end should be *to lie down in Sorrow* : That is, when *God* comes to appear upon any Soul in Love, he burns up all these false Rests the Creature hath been making for it self : That is, what the Creature draws Comfort from to himself, if it be from the Glory of any Action : That is, for a Man to kindle a Fire, and warm himself in the Sparks or Fire he himself hath kindled, *Isa. 50. 10, 11.*

Now *God* at last brings the Creature to see the Vanity of all his own Actions ; and upon this

The Appearance of Christ in Spirit. 15

this there is nothing but Death to what he hath been living upon, and Sorrow annexed for his thus living upon it, and resting in it.

Therefore consider ; no acting forth of the Creature to *God*, before the Creature receive a divine Power from *God*, is acceptable with *God* ; for *God* accepts of no Obedience, but either that which he did by Christ for us, or by Christ in us.

Now a Man may do great Things by a Power of Nature, which I call a Power of *God*, in its Dispensation : Which Power, or from which Power, a Man acts in a Way to *God* : That is, seemingly to *God* and for *God* ; but in conclusion proves not so : Now *God* approves of no Action by us, unless it be from the Fountain of himself in us.

And seeing our Actings to *God* are changeable, and may seem to Perish, tho' never so rare : It is no sure Rest for any Soul ; only he who is unchangeable in us, must be revealed to us, before any true Rest can be received by us.

Now the condition of a Soul, in these low Dispensations, is like unto a Man affrighted by an Enemy ; and being so, he labours to preserve himself from Death by him ; he runs to secure himself ; at last he finds, to his Apprehension, a place of Rest and Safety, he being almost weary ; afterwards it appears not so to be ; but his Adversary pursues him, so that he is not safe ; and so from Place to Place he runs to get Shelter ; but
finding

16 *The Second Rest of Souls, below*

finding none, he is forced to yield himself up to the Mercy of his Adversary : So it is with a Soul, seeing God to be his Enemy, he flies, as *Adam* did, thinking to secure himself, and cover himself ; but *God* pursues the Soul, and finds him out, where the Soul not finding any safe Rest, yields himself freely, with Trembling and Fear, up unto *God*, to be at the Mercy of *God*.

God (as I may say) pursues a Soul ; and when it would be Resting upon any thing below himself, he drives it from its Station, and so Man runs from Rest to Rest, and every Rest he makes is more Glorious than another : But *God* speaks unto the Soul, as he did to the Apostles, *Arise, let us go hence*, John 14. 31. as if he should say, You would be Resting in this Condition, but it is not a Condition of Rest and Safety ; I will bring you higher, and that shall be when I will discover my self in the Spirit, that you shall not Rest upon my Flesh, as I am in a Shape ; but upon me as I will be transfigured before you, or rather in you in the Spirit : So as now *Arise*, and go up ; that is, higher. So also is *God* most commonly saying to such Souls, *Arise, this is not your Rest*, Mic. 2. 10. If thou stay here, it shall Destroy thee with an utter Destruction. Therefore, to conclude, This Man runs from Mountain to Hill, and forgets his resting Place, until *God* hedgeth up his ways, and makes the Soul at length Rest in himself.

The

The Third false Rest.

TH E next Rest of a Soul, below the true Rest, is *The Excellency of Gift*, which do so mightily Adorn the Creature, as thereby the Creature is led into high Conceits of the Glory and Excellency of its Condition. The first Part of Gift we shall speak of, is Knowledge.

Multiplicity of Knowledge is such a rare Part, as makes a Man seem much like a Saint; not Carnal, in the Matters of the World, but Spiritual, conceived in the Matters of God: And this doth mightily puff up the Creature. And indeed much Knowledge attained in the Notion, unless it be experimental, there is an impossibility to keep the Soul from resting in it, or being puffed up with it. And,

First of all I shall discover, how most commonly the Soul attains this. The first is, From a quick Apprehension in the Understanding of Things, which is a common Gift in Nature; which is a ready way to attain much Knowledge, together with an enlarged Capacity, that he can receive and keep what he Apprehends, so as he comes to gather in Knowledge apace into the Notion; so as the Soul glorieth the most in the Improvement of that Gift or Part in which he doth the most Excel. This Creature he is very fluent in discoursing of the best Things; and will be always delighting the most, in arguing of those

18 *The Third Rest of Souls, below*

those Things he hath the most Knowledge in: And he being very Gallant in Discourse, gathers Knowledge in every Thing he undertakes; and here he Glories to overcome any with Argument. Or,

Secondly, To be Adored, or had in high Estimation for this his Knowledge. And this Applauding of him, makes his Estimation of the Glory of his own Condition to be heightened; and here he looks upon himself to be a Saint in Glory: He having these Parts of Knowledge, makes him as often argue against Truth as for it, that others may see the Wit and Knowledge he hath; and by strength of Wit be able to speak of higher Things, than those who sweetly enjoy God; yea, for parts of Knowledge goes beyond, and by all is preferred before them. Now having thus attained Knowledge in the Head, tho' he doth not Experience the same, he Rests satisfied in his Condition.

Thirdly, Knowledge, which Man Rests upon, is a Knowledge got by Pains and Diligence of Things without him. That which is got by much Pains, the Creature is more apt to Rest upon; so as for the notionary Knowledge of the Scripture he exceeds. He is mightily fluent in the Letter; and is able to speak much from the same; and this doth furnish him so, as now he makes it his Glory to speak of, and know much of the Letter, tho' it is without him, and not experienced in him. But alas, what is it for any Man to know much

The Appearance of Christ in Spirit. 19

much in this nature, and there Rest! This is but the Shell of Truth; the Substance is, Truth in us, experienced by us.

To read Truth in the Letter, without me, and to know it there, is a Dispensation; but to know it by the Spirit within me, must be a higher Dispensation, and the Dispensation of Rest: For what is it for any Man to get all the Scriptures into Memory, to furnish him with Knowledge, able to Dispute or Preach? Yet unless he know the same within himself, it's but a poor Rest: Yet thus it is, Men by abundance of Pains and Diligence in the Scriptures and in Books, do get abundance of Knowledge; and after it is gotten, they Rest upon the same, as tho' it were to enjoy the Manifestation of *God*, to enjoy much Knowledge: Here they abuse a Dispensation of *God*, and transform it into another use than ever *God* ordained it for: So that tho' a Man have never so much Knowledge; yet tho' his Knowledge be according to, or attained in the Scriptures, if he Rest there, before he hath got it in the Heart by Experience, as he hath got it in the Head for Discourse, his Rest is much below the Substance of Truth: For no Man is to Rest in any thing without him so known, until it be within him; and then he Rests not in *God*, because declared in Scripture; but upon *God*, because revealed and experienced in him, and so is fully known by him.

The

20 *The Third Rest of Souls, below*

The third way whereby this Knowledge comes to be attained, is from the declarings of the Experiences of others; he by the same stores himself with Points of Experience, as well as Points of Judgment: And here he can speak all manner of Languages, as well as those that enjoy Truth in them; so that he can speak of Points of Judgment with those that are for that Discourse; and Points of Experience, with those that are for that; having a Form of both in his Understanding, and from that is able to make out himself, as those who sweetly, in the Power of Truth, enjoy *God*: But for this latter, he hath but stolen the word from his Neighbour; he hath got his Experience to Discourse of. And this is the great Deceit of Mens Spirits in our days; for when they hear of a precious high Truth of *God*, which they never heard of before, they either oppose it, or else they get the Form of it into their Notion or Understanding; and the next Opportunity they have, they declare it as their own; whereas, tho' they were convinced of the Truth of it, yet they were to wait for the Enjoyment of the Power of it in themselves; and that it might be sealed by the Spirit in them (1 Cor. 4. 19, 20.) But many conceive, if they can but remember a Truth, tho' they have it not, in the Power of it, in themselves, that the very believing of it, and assenting to it, is the Experience of it: And these are those who have a Form of *God*, or the Truth, in their

The Appearance of Christ in Spirit. 21

their Understandings, and want the Power of that Truth in their Spirits. And so many a Soul Rests in this very part of Knowledge. Now the Reasons of a Soul's Resting here, are partly these following :

First, From a Comparison made in his own Spirit, with others that are in lower Dispensations, or weaker in Knowledge or Discourse than himself; but especially Professors, who live in high Thoughts of their Estates : And he thus comparing his Condition with theirs, and seeing it so far excel theirs, makes this conclusion, If their Condition be Happy, then mine is much more, in respect of what I have enjoyed more than they : I am not any way inferiour to any almost : Surely I am in a Happy Estate, if any.

The *Second* Reason follows, from the high Estimation others have of him; especially Men of the rarest Abilities and solideſt Judgment; and this adds Fuel to his Fire of Conceit, and makes his Rest the more Glorious. And this is the reason, that if at any time the Approbation of those——cease to be what it was——that it occasions much Distraction and want of Peace within himself; for when part of a Man's cause of Rest and Peace is taken away, no marvel then, if part of his Rest and Peace go along with it. Whereas, he that Rests in *God*, is freed in the Spirit; and is as *Mount Zion, which cannot be moved*, Psalm 125. 2. Let Man's Apprehensions cease, or encrease, he is not lifted up by the one, or cast down by the other ;
but

22 *The Third Rest of Souls, below*

but he hath a continual Testimony within himself, which abides for ever.

The *Third* Cause or Reason of his Resting upon the Gift of Knowledge, is from want of a right Information of Judgment, in the difference betwixt a Form of Truth in the Understanding, and the Power of Truth in the Heart, not opposite to the other : For tho' Man's knowing *God* in General, or from Hearsay, be a Dispensation of *God*, and good in its place, yet it is not to be Rested upon, as tho' the Soul had in this a real Enjoyment of *God*. Now a Man may know a Thing in General, and may believe in it, assent to it, and obey it, and make a large Profession of it; yet if he enjoy not *God* in that very Thing, it is but a Dispensation below the Power of Truth. So that we see here, that Men may get Things into the Head, before they be in the Life and Power of them in the Heart; which, if Rested upon, brings with it a dangerous Consequence. As,

First, It is the way to a high Security; and such a Security, being but Carnal, as is not without Ground.

It is the way, in the *Second* place, to a Self-glorying and Creature-exalting, and to the displacing of *God*.

Thirdly, It is the way to fall into all manner of Loosness, under pretence of Freedom and Knowledge of Truth; and that it is no Sin, tho' it do this or that : For no marvel when a Man hath no more than a Form of *God* in the Head, and wants the Power of *God* in the

The Appearance of Christ in Spirit. 23

the Heart, then that Soul falls into a carnal Loosness, whereby Truth is evil spoken of; and the Party thus doing, justifying his Action by his Hardness of Spirit, which by it he is brought into. And this is the reason why many, when they have received high Notions, and do hold them forth, do walk very unlike Truth, is because they have it but in the Head, and want the Power of it in the Heart. They have it from others, or some other way, and not from God; and so they cannot stand in the day of Temptation, and so return like a Sow to the wallowing in the Mire, 2 Pet. 2. 22.

Again, a Soul is further established in this Condition, from the daily growth and encrease in Knowledge; he daily growing in Knowledge, is daily more established on his own Bottom, tho' not so thought by himself. This daily encrease of Knowledge in himself, the benefit that sometimes is redounded to others by that, doth encrease the Flame, and adds Fuel to the Fire of this false Rest.

The second excellent Part or Gift, upon which Men Rest, is Prayer; and this is made an Idol of by such Parties as Rest upon it. But first of all, when a Man sets his Face towards God, it would gladly Pray, but wanting this proper Gift, it useth Forms; but after it sees the Vanity of that Dispensation, and Emptiness of it, it now would gladly Pray in the Spirit, and continually is complaining for want of matter to express: In
conclusion

24 *The Third Rest of Souls, below*

conclusion it attains matter to expresse, and in the attaining matter, doth much abuse the same: But the means most commonly wherein it doth attain it, is, first, by often frequenting private and publick Meetings, where it steals away the Expressions of others; and when it sees one Man enlarged, it is made to Admire that part in them, and cry out, O! if I could pray as such an one can, then I should be at Rest, and enjoy much Peace. It presses forwards, and by Pains and Diligence, it attains that Enlargement, as that now it Excels others, and is now admired by them, who before was admired by it; so as now the poor Creature can speak three or four Hours in Prayer; and can hardly comprehend himself within the space of one Hour; and here lies the Deceit of the Heart, that here the Soul makes its Rest; and this to be a sure Evidence of his Interest in *God*. But alas, how Blind and Unsound this present Evidence is, let Scripture and Experience testify: For, alas! a Hypocrite, or one who at all knows not *God*, may Excel in the seeming Glory of this Part; yea, Excel those that live in the highest Enjoyments of *God*: And here many Souls make this Dispensation a meer Idol, they draw all their Peace and Comfort from it: For if in this Part the Creature Excel, he will be the oftner using of it, living most upon it; draw most Comfort from it, and Glory the most in it: For if ever the Creature be straitned in this particular, he begins to

The Appearance of Christ in Spirit. 25

to droop and be sad, and full of Trouble : But if either in publick or private he be enlarged much again, he is mightily refreshed and lifted up.

And, *Secondly*, If at any time he cannot have those common Opportunities or set Times, then all his Peace is gone; and it is because his Peace is grounded upon his often Praying, and his great Enlargement in so doing; and indeed the Soul's Blindness lies here; For the Creature takes his Enlargement to be a Manifestation, or Evidence of the Presence of God. Now a Man may Pray long and often, and Excel all in External Form, and yet have none of the Presence of God manifested at all in the same; neither is a straitning of the Creature in Expression, to be any Cause of Sorrow or Trouble, if God be manifest; neither is it an Evidence of his not being manifested within: So here partly lies the ground of a Soul's thus Resting, or taking Satisfaction or Peace to his Spirit, in this Dispensation.

Now I would not be mistaken, that I am speaking against this Form or Dispensation; when a Man is not commanded by the Form, but he is commanded from a Power within, so as he commands it, and useth the same according to the End for which it was appointed. For I look upon the same as to be a Dispensation of God: But I look upon the Resting in it, or having Peace by it, to be a Corruption of a Man's own Heart, and a Deceit thereof.

6 *The Third Rest of Souls, below*

First, Therefore I commend these things following to be consider'd of all.

That tho' a Man should be never so Glorious, or Admirable in this particular Dispensation, so as in the same he may be able to speak a whole Day together, yet his Heart in this may Deceive him; and if it do not, yet it is no safe Rest, or cause of Peace, or Satisfaction; for there is no safety in the excellentest Parts that can be received, but they take their Wings, and flee away; and there is not that in them which Men conceive.

Secondly, Man may have these Parts in the Glory of them, and yet have no Fellowship or Communion with God in them: And so they may be rather Snares than sure Rests: Nay, if it were so, as many Souls doth enjoy God in them, or rather Communion with God in the same, yet it is neither the Duty, or Enlargement, which is or ought to be the Rest; but God made manifest in the same.

The *Third* Part or Gift, is Humility. And this sometimes comes from some of these ways following:

1. Either from an Instinct or Property in Nature: Or,
2. From a Self-reasoning: Or,
3. From resembling the Truth of Humility, that is in another: Or,
4. From, or as an Effect of, the Enjoyment of God.

First, It is in many, who in the least have no divine Workings of God in them, any way made

The Appearance of Christ in Spirit. 27

made manifest; yet they are Excellent in this very Particular, which makes them very lovely in the Eyes of all Men, so that a little of God will be seen in such a Creature; but meerly without the Manifestation of Grace, such a Soul doth appear to be Gracious; such a Spirit as this is can hardly be given to Passion, but full of Meekness, and Love, and Moderation; and yet this Party's Gifts are common or natural to him. He cannot be almost otherwise, this Disposition is so natural: But others by Nature are of a Turbulent Spirit, and full of Pride and Choler, which makes him to become odious to all: And hereupon, when he becomes Odious to himself, he falls in the second Place to reason thus: O! how lovely do others appear to me! How humble and lowly are they! What a proud Spirit am I of! How am I Hated, and become almost Odious to all! I will go see if I can help this Carriage of mine. Now this Soul only looks to take away the Effects, tho' the Cause abide: And here he labours to frame his Speeches, and his Gesture and Actions, and so by much Pains gets a Form of Humility; and now carries himself very sweetly towards all; so that now there is a strong Change wrought in this Person, so that he is admired by all, and chiefly by himself; who was of such a high Carriage, and of a proud and turbulent Spirit; and now he is of a calm and quiet Spirit: This appears to be a great Change, and so judging of it, he is highly exalted in

28 *The Third Rest of Souls, below*

his Opinion of himself, and conceives he hath enjoyed abundance of Grace from God, that hath thus humbled him; when indeed he hath it but in the Form of it, not in the Power; having the Branches and Effects taken away, for the present, in the outward Expression of it, but transformed into another Shape: And that's more Inward, making of him more spiritually Proud, and so have high Conceits of the Happiness of his Condition, and so Rests.

Secondly, It reasons thus, *God resisteth the Proud, and giveth Grace to the Humble*, 1 Pet. 5. 5. Now, in his Highness of Carriage, or Turbulency of Spirit, he looks upon his Condition as to be resisted of God, whereupon he Prays, and uses what means he can to restrain himself; saith he, It may be I may come to get a better Temper of Spirit, whereby I may not become both Odious to God and Man: Now, I say, at last, he attains a Form or Shape of what he doth desire, and Rests satisfied in the receiving of it: Tho' I say, he is outwardly but transformed into another Likeness; the Cause yet remaining, which of the two consider the Effects that follow; as namely, *Security* or *Lukewarmness*; or *Fulness* and *Self-conceitedness*; and so false Restings are of as dangerous a Consequence as the other.

Thirdly, Humility is by resembling of such Property of Words and Actions in another, as is most lovely in the Eyes of himself and others: And here lies a sad Deceit, when
Men

Men do only resemble the Words and Carriages of another, which it may be in that Party flows from a Principle or Power of God in him; and by a resembling of him, and getting into his Form, think their Condition is the Happier, and so Glory in it more than before; so that tho' his Humility flow from a divine Work in him, yet the others is but shaped out of what is expressed, by or from him: And here lies much Danger, especially if Man Rest in the same.

The *Fourth* way whereby Humility comes most commonly to be attained. And the way indeed is, from the Enjoyment of God; whereby Man comes not only to have the Effects or Branches cut off, but the Cause or Root of the same taken away: So as now Man hath it not in the Form or Shape, but in Power and Substance: And now Man is truly what he seems to be; but not before: Whereby as the Creature is humbled, so God is exalted; and this is the Creatures Joy, tho' not his Rest wholly. This Humility now is the Effect of God enjoyed, whereby Man is made to partake of God's Nature; and this Nature breaks out into these particular Effects: But now this very Effect of Humility, tho' it be from the Enjoyment of God, yet it is not the Rest of a Saint; but the Cause, which is God.

The next *Part* is the Gift of Utterance, which is that many have that knows not God; and many have not, which sweetly enjoy him. So that Man who is freely carried

30 *The Third Rest of Souls, below*

forth to utter or make known any thing he conceives in Truth ; yet there is neither cause of Trusting to it, or Resting in it ; neither is there cause why a Soul should the more Glory in the Enjoyment of it, or be troubled in the want of it.

The last Part or Gift we shall speak of, is Memory. This part of Memory, is that which doth most sweetly adorn Man in the making of it forth ; and it makes Man much adored for it. It is,

1. A way to grow very Profitable, in respect of him that hath it ; and beneficial to them for whom he employs it ; as namely, in that Dispensation of Hearing ; after which, the Party which enjoys this Part, is able to repeat or declare, almost *verbatim*, what he hath heard ; this makes him very Profitable in what he hears, in respect of gathering Knowledge ; and Beneficial to others, from the Improvement of the same. This is the reason why two Ministers, so professing of themselves, studying their Matter, the one brings it in a piece of Paper ; and the other, in the same Method or Form, tho' in his Understanding ; because the one Excels the other in this Part of Memory ; and this makes the one more esteem'd than the other, and the one to appear more weak than the other. But, alas ! tho' all these were in one Man, in a higher Strain than I have declared, yet they all were but a poor Rest, or Cause of Joy or Contentment to any Heart : And truly when God appears, so as to manifest himself

The Appearance of Christ in Spirit. 31

himself, the Soul shall see the Weakness and Folly of his Spirit, to be satisfied in the whole, not to be any cause of Rest, tho' they were Dispensations of *God*, and were freely given by *God* : For all these may be in a very Hypocrite, or in a meer natural Man.

First of all, to conclude this Rest :

1. It is an Abuse of a Gift, and an Affront put upon the *Giver*, to make it either Cause of Rest, or an Evidence of a true Enjoyment of *God*.

2. That Soul most commonly, who is not led in the Spirit, either to behold *God*, or enjoy him, to be the Rest of Spirits, is most usual—and it can hardly be prevented, to Rest upon such Rests as we have declared : But consider, that must be the Rest of any who sees or enjoys not one manifested to him to be above it. Man must have some Rest, either true or false : But that must be the safe Rest, the which no Hypocrite doth attain, nor can enjoy, which is *God* manifested in the Spirit. Further, Why should any Man place his Rest upon any thing, which will come to nothing, or is given to Change ? Or, why should we make that the Ground of our Happiness, which is but a Talent given to be improved ; which may be taken away at the Owner's pleasure ; being given only to be Improved ? And then Man's Rest and Peace ceaseth : And in this Particular doth the Folly of Man's Heart appear, in abusing the End of every Dispensation, as of this of Parts. As,

32 *The Third Rest of Christ, below*

First, The Abuse of Parts lies in the boasting and glorying in the Gift, and not in him who gives it : And also in this, to make them his Rest.

2dly, For a Man so glorying in them, as to make a Gain of them, and prove them for to get Honour, and Preferment, and Glory in the World. This I fear was partly the end of *Simon Magus*, in desiring the Gifts of God. Alas ! all Gifts be Empty, without God be manifested in them ; and poor Contentment do they afford, to him that Rests in them. And here Men are setting them in God's place, and labouring to dispossess God, who is or ought to be the Satisfaction of the Heart : And this is another Abuse of Parts. A world of Deceit lies in Mans Heart, about Gifts or Parts, if abused.

First, They will not make forth themselves, unless it be where they be honoured, or else they labour for the same, by the Improvement of them, being the most free, where it's the most Applauded ; and the most straitned and weary of that place where it is not adored, and exalted, and set up above the proper Station of the Creature ; being much cheared when exalted, and much cast down when rejected, or at least not so Applauded as he requires or expects : Here is Man much abusing Parts, and setting them in *God's* stead ; in the which Man shall be brought to a loss, when *God* doth manifest himself in that Heart.

The Fourth false Rest.

THE next, in order to this, is *Zeal for the Truth*. Zeal in the matters of *God*, is that which the most go through, before the Manifestations of *God*; yet, tho' it be good in its place, and a Dispensation to be owned, yet it is but a deceitful Rest. We know the cry of him in the Scripture, who was resting and glorying in his Zeal for *God*, when he cry'd, *Come, see my Zeal for the Lord of Hosts*. So we know, many Men's Zeal goes before their Knowledge of *God* in the Spirit. We hear of a zealous *Saul*, who was mad of Zeal, in persecuting the Church, *Acts* 22. 3. and out of Conceit he did *God* good Service, rested satisfied.

We know the Scribes and Pharisees, who were the most Zealous for Sabbaths, and Prayer, and other Points of Worship; yet they make it their Rest: But come to our Days, and see if we swarm not of the same, only seeming Professors of *God*, who are very Zealous for the same Things; and from their very Zeal, are made to Rest with high Thoughts of their Condition. But how far will this Zeal (which is most commonly led with more Affection than Judgment) bring Man into a Form of Truth.

First, It will lead Man into a whole Conformity to what it doth conceive to be *Truth*; that it shall, according to what it hath, serve *God* in all good Conscience, *Acts* 23. 1. and

34. *The Fourth Rest of Souls, below*

according to the Law, to be unblameable and untaxable : Then his Conversation shall be very strict, in the Observation of what the Law requires ; and he shall act the same with much Vehemency of Spirit, taking all Opportunities for the doing of the same.

Secondly, It will carry the Soul on to suffer chearfully what he may meet withal in this Particular.

Thirdly, He may by Zeal afflict his Body sore, 1 Cor. 13. 3. with Fastings and Mournings, under Pretence, the one, to Honour and Obey God ; the other, for Dishonour brought to God : So as he may be almost spent in Body, and Spirit, and Estate, in prosecuting the Things of God according to his Light. Further, He may out of Zeal come to Gospel-Precepts, and may be Zealous for that Light in External Forms, which is there required to be obeyed ; so as he may gather Churches, and may suffer much, in the conforming to, and practising with so much Vehemency, the Ordinances commonly practised by the Churches in the Apostles and our Days ; so as his Zeal may lead him out to Teaching, and helping forward that work, studying Night and Day to find out Matter to furnish himself for Edification : So as for Pains in the Churches, and for Zeal to observe the Severity of those Forms, and any thing required to be practised in the said Churches ; so as now it will have Communion in Ordinances, with none but those of his own Stamp and Judgment ; being mightily

tily carried forth to judge and pity those, who are Opposers of that Light : Now this Soul, through Zeal, may go thus far ; yea, to act up to the highest Things the Scriptures do require, in matters of visible Practice, and yet be not at all Taught in the Spirit, neither got into the Life and Power of what he doth profess ; but meerly Zealous for Shadows, and wants the Power ; so as he is commanded by the Form, and not the Form by the Power dwelling within him. Now, grant further, That such a Soul did act in Truth, according to this Dispensation, yet notwithstanding, in this Particular, there were no cause of Rest : For nothing visible seen, flowing from the Creature, ought to be its Rest ; but some Invisible flowings into the Creature, which is Being and Substance, from which, and unto which, a Soul, through Zeal for God, acts : Also a Creature, thus Zealous, Rests not at home, but reforms abroad also, beginning with his own Family, and so goes abroad to others, and labours for a Reformation, and practises the same with much Zeal ; so as he cannot endure the visible Appearance of any Sin in himself or others. He may help, with much Zeal, the purging of Cities and Nations, of Drunkenness, or Swearing, or any open Prophane-ness : He may be for punishing of Evil-doers, in this Particular, with much Severity, and seeming to be much troubled at the neglect of it ; he may rejoyce much in this Practice, and may help forward this Work in a Nation
very

36 *The Fourth Rest of Souls, below*

very much, and yet this no Rest at all: Also he may be Zealous, yea, mad of Zeal for the Worship of his God, in reference unto Obedience, not only taking all Opportunities to inform them in the same, but using all Coercive Power for confirming them thereunto; so as he may be an Instrument to bring Families, and most part of Cities into this outward Conformity to the matters of Worship; and here he looks upon an Action done, of great Moment and Weight, and partly makes this an Evidence of his true Enjoyment of God, by reason of his Zeal for God; and the Effect thereby produced, which is the good of many. Now the Cause of a Soul's thus Resting, partly flows from want of the Information in Judgment, of the great Deceit of the Heart, in putting Man by Zeal upon such publick Actions, and then to cause it to Rest: And further, it conceiving its Zeal for God, and from a Principle of God, not being acquainted with a Pharisaical Zeal, *To be seen of Men*, or to get a name amongst Men; or that Zeal which Men have, *but not according to Knowledge*; or the Zeal Paul had before Conversion, which Excels both: For Vehemency and Downrightness, is the Zeal of many a Professor, who are at Rest in our Days.

Now a poor Creature, because he is made to suffer freely, and to hazard Life and Liberty in the Prosecution of his Zeal, he is much puffed up under these Considerations.

I. That

The Appearance of Christ in Spirit. 37

1. That now there is a Suffering with, and for Christ, and therefore he shall Reign with him, and Enjoy much from him.

2. That this is a parting with all for Christ, and a great Point of Self-denial, and so an Evidence of a Disciple of Christ; when indeed the Soul is in himself, and hath not at all attained that Estate, to forsake himself. Therefore let every Heart, tho' never so Zealous for God, take notice, That his Heart may deceive him in his Zeal, and his Affection may blind his Judgment, and so it proves blind Zeal. Or,

Secondly, Consider, that tho' it be such Zeal as is good, and to be approved of in it's Dispensation, yet not at all to be Rested upon, nor to be an Evidence of any true Enjoyment of God, tho' he pretend God in the fore-front, as *Jehu* did.

The Fifth False Rest.

THE next Rest of a Soul, tho' I might not have spoken of it, because I have partly given it forth; yet, that things may be the more opened, its the Creature's *Righteousness* or *Sanctification*, and outward *Holiness*, wherein, both in Carriage and Words, he doth most sweetly, in probability, savour of high Enjoyments of God. This is to be a Testimony of the same to others, tho' not to himself; yet, notwithstanding, his Rest is

38 *The Fifth Rest of Souls, below*

is to him a high Evidence of the true and real Possessings of God ; when, alas ! it is continually a vanishing Rest and Evidence ; and when the Creature stands in need of it, it is taking its Wings, and flying away, and proves a miserable Comforter in the saddest straits of a Soul.

But, first, Let us consider, that true Holiness of a Person, made manifest in Actions, flows from the justification of a Soul made manifest in the Spirit ; so that the truest Holiness, or outward Sanctification, doth wholly flow as an effect of Justification made manifest : As for Instance, The Fountain and the Streams : The Streams are an Effect of the Fountain, flowing from the abundance contained in the same : So it is with God made manifest in the Heart ; he being the Ocean or Fountain, comprehending all Streams within himself, doth issue out of himself those Streams of Sanctification or Holiness, in Conversation, from himself thus abiding in the Creature. So that a Man may have the latter in as high a manner, tho' not in Truth, as he that hath *God* truly manifest ; and no way to be discerned, but by the Light of Truth dwelling within, which makes the Truth or Falshood of such Things in this nature manifest ; and before the same enjoyed, the Creature is in Darkness ; and it is as possible for a Man to see 20 Miles in a very dark Night, as for a Man really to judge of the Truth or Falshood of his own Condition, before this Light come in from *God*, which expels

pels those Clouds, as the Shining of the Sun doth the Clouds; and here lies the Dark-ness of a Heart; when it is made to see the want of *God*, it looks into the Frame and Disposition of Men's Spirits abroad, who are under a name of Profession; and being much affected with them, and drawn out in Love to them, it gets into such Relations or Society; and it sees abundance of Holiness flow from their Conversations; now it being a way to reprove that Party; not having the same Conversation in Holiness of walking, or power against Corruption; it crys out, O! that I were so Holy in Conversation as such a one is: O! that I had such and such a Power against Corruption, as they have; and could be always discovering of good Things, as they are; or could have my Mind fixed upon heavenly Things, as they have. O! how Heavenly doth such a one walk! and this is his Construction or Application: O! if I could be but so, I should then be at Peace and Rest, then I should think my Condition Happy; but, alas! here is such abundance of carnal Mindedness, and of Corruption in my Conversation, and a weariness in things that are good: Here the Creature takes up a daily Complaint, and to every Saint is making his Condition known, and cannot Rest quiet, until he have resembled or attained such a measure of Knowledge to discourse of *God*; and so much Power against Corruption, as to walk in Conversation like those, whose Conversation did convict him and as shame him.

Now,

40 *The Fifth Rest of Souls, below*

Now, having attained so much in shew, and that now his Affections seem to be bent upon good things; that now *God* is his Meditation and continual Ponder: That now, when its thus, the Creature hath much Peace, sometimes upon the view of the same; and when it cannot walk thus, it hath neither Peace nor Rest. Now here the Creature's Heart deceives him, and makes him Rest upon that which may be in Truth, and not in Truth, or upon that which is given to Change, and abides not One and the Same for ever. Now all this a Man may have, and yet have nothing manifest in Truth: And tho' it might be said, That these are true in their Place, yet not appointed for Rests; but for Effects of that which was in Truth within: For he that saith, he dwells in him, *ought even so to walk, as he hath walked.*

Now Holiness in the highest Degree, as it flows out from Man, is but an especial Effect of the dwelling of the Spirit of *God*, or an Effect of his Rest in him; not to be a Rest, but to manifest to others, that he dwells and rests in *God*: For to me, that Soul who rests and dwells in *God*, must have his Conversation, but especially his inward Walking, like *God*: For others that look upon a Saint, thus pretending to dwell, must judge of the same by that Fruit that flows from him, in one kind or another: Tho' it is not to be a Testimony to himself, who thus liveth, he having another Testimony which speaks, or evidences Peace (1 *John* 5. 10.) upon more
sure

The Appearance of Christ in Spirit. 41

sure Grounds ; yea, and lets the Creature see a Ground or Place of Rest, going as far beyond this, as the Streams are short of the Fountain, and the Body of the Sun, beyond the least Glimpse or Shining thereof. Mark, I may say, who is resting in Peace and quietness of Spirit from these visible Branches ; if they be true, is one who still hangeth upon the outside of the Ark ; and like the *Pharisees*, resting with glorious Outfides, and washing of the outside of *Cups* ; more to be seen of Men, or justified before God, than to be as an Effect of that Truth within, made forth for the *Glory of God*. The one of these ends did *Cain* act for, and the other end did the *Scribes* and *Pharisees* act for ; so that a House builded upon such a Foundation as this, seems to be as glorious as that which was builded upon the Rock, but it was not so safe ; for with every Blast and Storm that comes against such a Spirit, it falls into its former State it was in, before thus builded ; so were the *devout Women*, and *golden Sepulchres*, and *whited Walls*, builded upon such Considerations as these, they were outwardly Holy, and seemingly Pure ; but were within full of deadly Poyson, and were but for outward Glory, not adorned with the Spirit ; so it is very likely that the said Spirit, that Rests upon this seeming, tho' thought by himself true Holiness, is a Soul altogether full of deadly Poyson and Deceit, which in time may be discovered ; and then the Creature shall see another Rest
more

42 *The Fifth Rest of Souls, below*

more sure and safe than this, and shall lose by it, yet Love shall save him, tho' it be a Fire for to burn up what of this Rest was of himself; so that I say, such a Soul's Foundation of Rest, shall fade; as *Solomon* in all his *Glory*.

First, Then this Spirit thus Resting, is a way to keep it below true Assurance; for in this Rest there can flow no true cause or ground to the *Creature* to be assured thereby.

Secondly, For a Man to Rest here, it will be but to make a House, which, ere long, it may be *God* will batter about his Ears; and so prove labour in vain, as many can speak by sad Experience.

Thirdly, Whatsoever flows from a Man pretended to *God*, before there be an inward Revelation in that Man, of *God*, and makes the same a true Evidence of his enjoying this *God*, thus revealed, and so Rests: His thus doing is but his own Righteousness, and not the Righteousness of *Jesus Christ*, revealed by Faith.

Fourthly, That the Party thus acting, doth go no farther than a point of bodily Exercise; for what a Man doth, in point of Holiness, pretending for *God*, and after doth own it as a true Evidence, or any cause of Rest, as *God*: To me it appears, and in the Judgment of Scriptures, that Man's Action is but bodily Exercise; for nothing is, or ought to be, either Rest, or Evidence of the true Enjoyment of *God* in me, which is any way done by, or acted from me; but something

The Appearance of Christ in Spirit. 43

thing in the which I am a Passive, and no Active; in which must be something of God, coming in from God, which doth give a Testimony of Truth to me, and reveals the true Rest in me: And if I Rest otherwise, my Rest is not that which I take it to be. So that its alone the Power or Glory of something coming to me, and the actings of that to God from me; which is all the Heart's Rest of a Saint.

But there lies so much Deceit in the Heart, Jer. 17. 9, 10. that the Truth must be known, by undeniable Testimony in Man, before the making of it forth can in Truth be discerned. But as I said before, Man lies in Darkness, until there be something in the Soul which is a clear Light, giving the Creature to know Truth from Truth's Testimony: For any Action of Deceit, from the Heart to God, as so pretended, will not be without Reason and Ground, yea, and Evidence proved to be true by the Heart: But still this Light, which is God within, is that which discovers Man to himself; yea, the winding of Deceits in the Heart, tho' never so cunningly acted by the Heart.

The Sixth false Rest.

THE next Rest, is deep *Humiliations*, and *strange castings down of Spirit*; where- in the Creature is made to go through sad Torments

44 *The Sixth Rest of Souls, below*

Torments of Spirit, and hath gone through, as a Hell in his own Conscience; he having passed through many sad Dangers, and having been ready to Destroy himself, or lay violent Hands upon himself; and daily mourning under the Apprehension of these Particulars following:

First, Under the apprehension of an angry and revenging *God*, looking upon him as one ready to Destroy him, and altogether unsatisfied concerning him, but expects the speedy Execution of Vengeance and Wrath to be poured down upon him without measure: Here the Soul lies tortur'd, often ready to Despair of any hopes of Recovery; yet trying if he can get such a measure of Humiliation, as will answer the greatness of the Evils committed against *God*, which did procure it.

Secondly, He lies mourning under the apprehension of a condemning Conscience: Looking upon himself thus, That if his Heart condemn him, how much more will *God*, who knoweth all things?

Thirdly, Under the view of those gross Evils, committed against *God*, wherein Sin flows in apace, in the view of it; and they are laid in order before the Soul's Eyes, *Psal. 50. 21.* which are so loathsome to him, under this consideration, that they have brought him into a Condition of Misery, Damnation, Wrath and Slavery, for ever; unless he can get so much deep afflictings of Spirit, he looks upon himself as altogether incapable of enjoying Mercy. Whereupon
he

he falls a mourning and grieving, fearing continually Destruction, until it be got into such an Estate of breakings of Spirit, as it thinks answers the greatness of its Evils: And when it hath done thus, it makes a Rest upon it, and counts it an Evidence of its Acceptance with *God*; not knowing that its Heart may deceive it; and tho' it pretends thus to do, yet it may be out of Fear, or for false Ends, to get Salvation, and not from Love, or Salvation revealed to it; but only it is broken, because it hath brought Misery upon it self.

Secondly, If it be of *God*, then it is made to see the Vanity of its Rest here; and to wait for the Enjoyment of him alone, who can apply a Remedy to its wounded Spirit; but if False, it looks upon such deep Humiliation to be a Cure to it; or an assured Testimony of the Love of *God* towards it: Here it's put upon Fasting and Starving the Body, taking Revenge upon it self; who hath been a cause of bringing it into this extream Misery, until it hath almost destroy'd it's Body with Pining and Afflicting of it? When indeed this is not a Sacrifice which *God* much delights in, if Man Rest in it: For to afflict a Man's Soul, and to howl upon his Bed, and to Fast; yet may all this be Hypocritical, and forced from the Creature, under the Notion of Destruction without it, or a way to attain Grace and Favour by it.

Now true Soul-breakings flow from Love-meltings: The Love, Majesty and Glory of
God,

46 *The Sixth Rest of Souls, below*

God, being discovered to Man, does truly break Man so, that he doth not Rest upon his Brokenness, but upon him who by Love brake it.

The proud Pharisees did exceed in this, and many others, who made it their Rest, and blessed themselves in so doing; and said, they fasted so often, and wept so much, and were so and so Afflicted; when indeed they lived upon it, and Gloried and Rested in the same.

I know though it might be confessed, this is the way of *God*; yet it is not to be a Rest to any Man: For Man is not able to judge of any Truth *until the Light break in upon him*; which makes all things manifest: And then shall Man judge Righteous Judgment.

The Heart will perswade Man he acts from Love, when he doth not so; and he humbles not himself to be seen of Men, or to get Salvation, or the removal of a condemning Conscience; or to stop the Mouth of Conscience; or to get a Frame of Spirit, that *God* might manifest Mercy, when indeed the Heart is altogether, it may be, deceiving of it; and yet not able to judge of the same, by reason of that Night of Darkness that lies upon it, wherein it is kept in the Clouds.

Now the Cause of the Creatures Rest in this particular lies here.

First, In those many deliverances wrought out for him in this Condition; as if the Children of *Israel* should have been Satisfied
and

The Appearance of Christ in Spirit. 47

and Rested, after God had brought them out of the Land of *Egypt*; or that after they were brought through the Red Sea, they should have made that their Rest; evidencing thereby that God should bring them into the Land of *Canaan*: When though God had delivered them, yet afterwards he did destroy them. So with many which God hath wrought strangely with in this Particular, in delivering them from strong Temptations, and making to see much of Power, yet afterwards they do not wait for the Enjoyment of the Promise; but murmur against God; and fall at last upon making a God to themselves, of the glory of their wisdom, and strength, and natural Parts; and they fall down and Worship the same, as though this was that God who did deliver them; and so Rest satisfied, believing they are worshipping and enjoying the true God.

Secondly, The Creature reasons thus, Surely it is God which doth discover Sin unto me; for if *Satan* should discover it, it were the way to destroy his own Kingdom; therefore my sight of Sin, and my sorrow and mourning for it, and those deep Afflictions which I have had for Sin, must needs be of God; and surely it is both love from God, and love to God, that doth thus break my Heart. It may be so, and not so; but though it be God discovering, yet it is no Ground for any Soul to Rest satisfied with, or to be an Evidence of real enjoying

48 *The Seventh Rest of Souls, below*

joying of *God* ; because that it is a Dispensation which passeth away, when a higher Dispensation of *God* appears, then would Mans Rest be dissolved, and not be an everlasting Rest : But Saints Rest is that which cannot be dissolved, but it is an everlasting Rest to him that is Centred in it.

The Seventh false Rest.

THe next Rest, and that which many live upon ; is the Notion of free Grace, though they have no Manifestation of it in particular to their own Spirits ; and here the very Apprehensions of it, being formerly opposed by it, now being convinced of the Truth of the same, not from any Enjoyment or pouring forth of the Spirit ; only he hath his Understanding enlightened, and his Judgment convinced ; either by seeing it to be a Truth in Scripture, or from hearing it Preached by others ; or from the Undeniableness of the Truth of it in it self ; he is made to assent unto it as a Truth ; and never matters, nor understands it must be particularly witnessed to be his Truth, *from the same Revealed within him* : But he not understanding this, he sees now only the Emptiness of Man doing, and the Vanity of putting the Creature to act to get Love or Life from *God* : And so that only, now all the Creatures acting to *God*,
must

The Appearance of Christ in Spirit. 49

must be from God's acting into the Creature; so that now he is an Enemy to that before he was a special Friend of, *viz.* his own Righteousness: And that he is now gone as far in an Extream on the other, to Rest satisfied only with a Notionary Knowledge of this said Truth: Also he sees in this that nothing but a Christ can, or will do good to Spirits, and yet knows not this Christ within himself.

Now sometimes Man only getting a Notion of this Truth in the Head, comes in the end to much looseness and fleshly walking, 2 *Gal.* 17. and can put it off with a fairer slight.

First, God is free in his Dispensation, Man can do nothing unless Power be given unto him: I did such and such a particular, because of the Woman; that is, by reason of such Weakness I am yoked withal: Or if God did intend I should not have committed these Sins, he would have given me Power against them; and I shall admire Free Grace the more, and I shall Love the more, the more is forgiven me. So though he hath no Manifestation of God at all for the Pardon of Sin, yet he lives continually in this Stream, believing Free Grace is a Truth: This is to have it manifest; when the Creature Sins, to believe it is freely pardoned upon the Cross; when indeed now it sleeps in security and looseness: And the reason partly of its looseness, and yet of its Security, is,

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First,

50 *The Ninth Rest of Souls, below*

First, he hath got but the sight of it; that is to say, such a sight as doth discover a Truth in this to him; yet he wants the Life and Being of the thing made manifest. So it comes to pass he professes this Particular, yet he doth not possess the same in the Nature of it: So he hath a Name that he liveth, and yet is dead: So that he hath it in the Head, but wants it in the Heart; he hath got a Form of it in his Understanding, whereby he can discourse of it, and declare it to others, yet he wants the Power of this said Truth in the Heart within him: And when a Man hath the Form, Figure, or Likeness of a Thing, and wants the Power, Glory, or Being of the Thing: No marvel then if a Soul in a time of Straits, come to fall short of what he doth profess in his Practise, he not being able to stand, wanting the Foundation that he should be formed upon, and the Power of the same, which should keep him upon that Being or Foundation.

Also it may be he hath this Truth taught him by Man, and not from the Teachings of God within: *Now Grace in the Heart appearing*, doth Teach Man to deny Ungodliness and Worldly Lusts, and to live soberly, righteously and godly in this present World.

But there is a cunning Deceit in the Heart, that in some doth (if possible can be) prevent the same; and it reasons thus, I see this Truth is spoken against by most;
and

The Appearance of Christ in Spirit. 51

and that those that are for Free Grace, are such Men as walk very loosely; and as soon as ever they believe this, that they are no more like the Men they were before, but walk they care not how: But saith the Soul that would make it a peaceable and honourable Rest, lest they should say so of me, I will walk a little more Wisely then they do: And here before Men he walks very like Truth, though there be a Heart within him not upright in what he doth; and partly it is to get a good Name amongst Men; for such as walk loosely, that profess God, they are hardly esteemed of any: The World hates them for their Judgment; the other cannot favour them for their loose Practise: Here they will labour to apply a Remedy to this Disease, in reference to one Party, and that is the Saints: They will amongst Saints, I say, carry themselves like them, and resemble them in their Practise, as the Magicians did *Moses*: Yet this is not from a Divine Principle of Love, but for some other end, or from another Principle. Again, Some walk like Truth, because they make it a Testimony of God's dwelling in them; for, saith the Scriptures, *He that saith he abideth in him, ought himself also so to walk even as he walked.* 1 John 2. 6. Now saith the Creature, if I should walk loosely, it would appear to my self and all, That God dwelt not in me: But now by my outward (and he thinks inward, though he be deceived) Conformi-

52 *The Seventh Rest of Souls, below*

ty to Truth, I may make it an Evidence of my dwelling in Truth: And such a Man as this must needs curb himself of those Things that another swallows, because it is his Ground of Peace and Rest.

Again, A Man may shun Looseness, that hath but the Notions of *Free Grace*; because it is the way to make Disciples, and get the Affections of Men to applaud and admire what flows from him, so as he is mightily esteemed, yea, Instrumental to dispense those Truths that dwell not in him; so as it may be he is an Instrument of begetting Sons like unto himself; that is, to believe *Free Grace* is a Truth, and to be convinced of it, and despise Working, which is opposite to it; and here they both sit down and Rest: Not knowing the manner of Gods Dealings with the Creature, which is most commonly to enlighten or convince Man of a Truth, and set the Heart a waiting for it, before he gives him an Enjoyment of it. As for Instance, He first convinces Man of a Divine Fullness in God, and a Supply given from God to be dispensed by Christ to the Sons of Men; whereupon the Creatures Spirit is set a waiting for it, and at last comes to enjoy it: So in *Free Grace*, when God represents this Truth, to let Man see he is Free in all his Dispensations; Man being thereby convinced of it, his Heart is set a waiting for the Enjoyment of the same within him, which he sees in God above him; that is, above
his

The Appearance of Christ in Spirit. 53

his reach of enjoying : And so he doth not let him Rest though he see a Truth, until he comes to have the Manifestation of it within him, and in the Power and Life of it, enjoyed by him.

So as the general Knowledge of *Free Grace*, before it be known particularly in the Creature, by the Manifestation of it from *God*, will be no secure Rest or Satisfaction for any Soul.

First, The Creature in this Condition may receive it wth much Joy, as witness them, *Mat.* 13. 20. yet be short of having the Power.

This Truth is very pleasant to many, especially to those that have been the greatest workers for *Grace* ; whereupon their delight is much taken up either in Hearing, Reading, or Discourse that tendeth to the declaring of this Truth ; and it is a Dispensation of *God* in some Men, but not a Rest unto them.

Now Men who are made to Rest here, may have high Notions of this Truth ; and may be more able to speak of it, then those who have enjoyed it in a general manner : But come to the particular Workings of it in the Soul, and many proves shallow there ; only they declare it as they see it, to be a Scripture Truth ; But he that enjoys, sees it to be an Experimental and a Scripture Truth. Now some Men have learned what he believes, and Rest upon it only from Report ; or Men declaring their Experiences.

54 *The Seventh Rest of Souls, below*

ences, or what the Scripture doth relate of others; but have not any Teachings of *God*, what it saith (according to the Scriptures) in them by Experience: And here sometimes, Man is not compleatly furnished to declare this Truth: But one who doth enjoy Truth within, doth a little discern where such a Soul is; to wit, have heard, and from hearing to Declare; and yet not brought into the Kingdom of Truth, to see and Experience it within himself. Further, Man may daily increase in the Notionary Knowledge of this Truth, wherein he may appear a Tall Cedar in his own Eyes, and in the Eyes of others; and grow up into high Notions and Sight, and is able to speak of very high and glorious Sights; yet if he here Rest, it may prove in Conclusion but a feeding upon Wind and Husks.

Furthermore, In this Knowledge of Truth may Man solace and refresh his Spirits continually, in the Apprehension of the same; and yet it is but seeming, not real Satisfaction or Refreshment; if he there Rest trusting to it, to be *God* himself, for want of Information of the Difference betwixt what is a Truth in it self, seen so by me, and a Truth mine, manifested within me; not knowing the Foot-steps of Truth without Man, from the Foot-steps of Truth within Man; not knowing a Difference betwixt the deceit of the Heart in its deceivable Workings, making glorious Rests
of

The Appearance of Christ in Spirit. 55

of that which is none ; and Truth nakedly discovered from, or by *God* in the Heart, with its End, and Testimony : So as the Creature is not satisfied with any thing, though it be a Truth, without him ; until he find the very Being of that Truth within him.

Therefore whosoever he be that reads these few Lines, Let him beware of these Things following.

First, That he judge not that to be a Place of Rest to his Spirit, which is but in shew, not enjoyed in Substance, nor absolutely pass Sentence of any thing, until *there be a Divine Light within, which makes it manifest* : Yea, though they may come so far as to be convinced of the Truth of *Free Grace*, and of the Transcendent Excellency of *Christ* in *God* ; yet Rest not until *thou find it in thy Soul manifest from God* ; then shalt thou feel it to be a Truth : Yea, thou shalt have it sealed up for Truths, by *the Spirit of GOD within thee* : Also to take notice, I do not despise nor condemn this Dispensation not to be of *God*, first to see by Scriptures these to be Truths : But I here labour to un-bottom, and to un-center any Soul, who meerly Rests in the Notion of them.

Secondly, To beware of condemning these Things, because they have no Experience of them ; or because they come nigh them, or because if they be Truths, they have nothing left them ; but wait until they see

56 *The Eighth Rest of Souls, below*

a Light within, to discover the Truth or Fallacy of them, to them, *Jer.* 17. 9. And if so be they see not the deceit of their Hearts, or those false Rests in them, we are speaking of; yet do not condemn them, who have both seen and known them, as though they sought to destroy the Foundation of God in Saints; but look upon me as one owning any Dispensation of God, in its place proper to it.

The Eighth false Rest.

THe next Rest we desire to speak of, in order to this, is the Knowledge of Christ in the Flesh; Either considered, as he is declared in Types and Figures under the Law, or as he assumed Nature upon him; and so consequently died at *Jerusalem*.

Now for the *First*, In reference to Types and Figures, which at this time are the Dispensation of Ordinances, either practised before, or since his Coming: How many in our Days are they that meerly Rest upon such Shadows; some practising of such Types as held-forth Christ to come; some in those that were practised after his Coming; and here they satisfy themselves. As Instance the cry of most, We enjoy the pure Ordinances of Christ; We are Members of the Church of Christ; We are Partakers of those

The Appearance of Christ in Spirit. 57

those outward Priviledges purchased by Christ: Instance the Peace and Comfort they enjoy in them, the glorying and the high Conceit they have of themselves above others that do not practise with, or enjoy them; witness their Deadness, flatness, when they want them, and their Life and Peace in the enjoying of them; witness their binding up in them; and their whole Experience contained in this particular: When I was employed in such an Ordinance, I was fill'd with Joy; or I was made to be satisfied with the seeing of God in it; when the poor Creature, it may be, *knows not what God in all, or any thing is*; but if it be enlarged, or have some particular Flashes of Comfort, it makes that to be the Presence of God; and merely under these Fleshly Practises, or Carnal Relations, do many Rest satisfied.

But *Secondly*, To Rest upon Christ come in the Flesh, is to Rest upon the believing the Report the Scripture gives concerning him; as being *born of a Virgin, and suffering, and being buried*, and the like: And if they believe this, and can but hear enough of the Letter preached to this Purpose, they Rest; as believing such a particular to be true: And that is all that is required of them to Salvation: And indeed so it is, and something more.

But *Thirdly*, To Rest upon Christ come in the Flesh, is to believe from the Letter of the Scripture, without any Powerful Manifestation of the Spirit: That this, Christ

58 *The Eighth Rest of Souls, below*

who did, according to Scripture, dye at *Jerusalem*, died for them: And here many satisfie themselves, with very high Conceits of their Condition; and here alone Men Rest upon the bare Figure: As if Men under the Law should have made Circumcision, and the enjoying of Sacrifices (in that common manner they were performed) to be a ground of Rest; and so contented themselves in the rise thereof, as conceiving themselves to be made Happy, by the Type and Figure; and not by that which was Typified out in the same. So concerning Christ's dying at *Jerusalem*, it was a Figure of the Spiritual Death of the Creature with Christ; and also of his Resurrection.

Now, when we come to be buried with him, *into his Death*, Rom. 6. 4, 5. and also come to be with him raised up from Death, that is, *into the clear Enjoyments of God*, where we are made to live in God, from his living in us (*John 14. 17.*) then do we fully understand and know this Christ, and this Eternal Life; and not meerly for a Man to conceive, because the Scriptures do declare, that this Christ is come, and the Creature assenting to the whole History, and believing of it, that this is the Knowledge of Christ, which is Eternal Life; for unless the Creature know him so to be to him, that is, Eternal Life to him, Col. 3. 3, 4. That as the Scriptures do declare him so to be in the Knowledge of him; so the Creature finds it true *within himself, from the Experience of him in his*

The Appearance of Christ in Spirit. 59

his own Soul : His Knowledge is but Carnal, not Living, Spiritual Knowledge ; for that Man that Rests upon him, as he is declared in Scripture, before he be revealed within his Soul, both that Man's Rest and Knowledge is but Carnal and Fleshly ; for we see that all Men, almost, in *England*, or in any Place where the Gospel is but published, do believe that he is Crucified and is Risen ; and this they know from the Testimony of Scripture : But doth every Man know the Mind and Mystery of Truth ? Doth God reveal it to every one ? Can any know the Mind of *God* in these Particulars, either by the History, or any other way, *but by the Spirit of God* ? Then it must be, that before this Christ come to be Spiritually known, he *must be Spiritually revealed within Man's Heart* (*1 Cor. 2. 10. Gal. 1. 16.*) so that to hear of a Christ, and not to enjoy him, from being revealed within, is but very unsafe and unsound Knowledge to Rest upon ; and that which brings not along with it Eternal Life, as witness, *1 John 1. 1, 2.* he clearly expresses, that this Christ, which is Eternal Life, was made manifest unto them, and was their Knowledge of, from which Knowledge, they had Fellowship and Communion with him, *1 John 1. 3.*

This Knowledge is Spiritual, and according to Scripture Spiritually revealed, before it be truly and experimentally known. *Now the Scriptures do not reveal Christ within any Man,* neither do they say to any particular Soul,
Thou,

60 *The Eighth Rest of Souls, below*

Thou, such a one, Christ died for thee; *but it is the same Spirit which did declare the Scriptures, which must reveal what this Christ is.*

Secondly, What the Mystery of God in his so Coming, or what Mystery God did hold out, in the Figure, which was his fleshly Coming to, and for thee in particular.

And, *Lastly*, Thou must do as he did, *pass from Death to Life*; and after being buried with him, before thou live in the Kingdom of Heaven with him, or indeed know what that Kingdom or Place is, which Men carnally conceive to be above the Skies, *tho' the Spiritual Knower of him, knows it in another place*: Now what is it for a Man to fill his Head full of the History, concerning the Birth and Death of Christ, unless this Jesus, a Saviour, or *this Christ, which is the Light and Glory of God, be discovered and revealed within him*, suitable to that precious Testimony, of Paul's Knowledge of this Christ, Gal. 1. 16. where he speaks of this Christ to be revealed within him: For Christ, as he was in the Flesh, cannot be revealed; but Christ, as he is in the Spirit; or Christ, as he is the great Design of God, typified out in the Flesh, and revealed in the Spirit; either as a Light, or as Life; or as he is the Breath of God; or as he is the clear Manifestation of God, wherein Man comes to know him to be his Jesus, that is, his Saviour, or inward Deliverer; or wherein Man clearly beholds, *The Father in him, and he in the Father*, John 24. 11. which cannot be discerned as he was
in

The Appearance of Christ in Spirit. 61

in the Flesh; but as he is in the Spirit, 1 Pet. 3. 8. that being a Figure thereof: We see this Knowledge the Apostles wanted, when they said, *Lord, shew us the Father*, John 14. 8. they having no more knowledge of Christ, but as he was in the Flesh; they knew not that the Father was in him, and he in the Father, *John* 14. 11. upon this Knowledge were they Resting, when they said, *Lord, it is good for us to be here*, Mat. 17. 4. when they would have been making Tabernacles of Rest, before Christ did transfigure himself within: But Christ bids them, *Arise, let us go hence*; as if he should say, This is not a proper Rest for you, *John* 14. 31. It is a very low Dispensation, *Go, I will discover my Glory to you, by transfiguring my self within you; then shall you see partly the Mystery of my self; then shall you more spiritually understand and know me.*

And also sometimes the carnal and fleshly Knowledge, the Apostles had then, put them upon carnal Conceptions, as in these Phrases expressed, *When wilt thou restore the Kingdom to Israel?* And many more Expressions; as desiring Fire might come from above; where Christ tells them, *they knew not of what Spirit they were*: The one place tells them, they looked upon him as to be one who was to have a great Power in the World, namely, To be an earthly King, to live in outward Pomp and Glory; the other doth signifie, they understood not the great Design of God in his Coming; so as they in this Dispensation were very low, as many are in
our

62 *The Eighth Rest of Souls, below*

our Days; and would gladly have been Resting in the Knowledge they had, which was Christ in the Flesh, that was known by them, and declared and preached by them also; but still, they remaining under the Clouds, and ignorant of the Mystery of Christ, in reference to his Coming in the Spirit; yet God was daily leading them to behold their Ignorance, and more into the Mystery of Jesus.

So that tho' Men pretend to escape the common Pollutions of the World, by such a Knowledge of Christ in the Flesh, yet it is not a secure Estate; but a low Dispensation, which will dissolve in a higher Appearance of God. Therefore tho' Men both know and believe that Christ was crucified in the Flesh, yet let them not Rest, *until they know him in the Spirit*: Then shall a Man see Christ daily crucified before his Eyes.

First, In him.

Secondly, By him.

Thirdly, For him.

And, *Fourthly*, Crucifying of him: That he shall say with *Paul*, from Experience, *I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me*, Gal. 2. 20. Then shall the Soul know both what it is to be crucified, by, or with Christ, and also what this Christ is, that lives within him, which is become Life unto him; then he shall know it is not Flesh, but Spirit and Life that lives in him: Neither shall he be satisfied with hearing of his Death at *Jerusalem*; but with experiencing partly the Mystery now made

The Appearance of Christ in Spirit. 63

made manifest in him, and so comes to be known by him; then shall he say, *Though I have known Christ after the Flesh, yet now henceforth know I him so no more*: 2 Cor. 5. 16. Being he knows him in the new Creation, being made to see and discern in the Spirit, and so behold *Christ* in the *vision of God*, Hab. 2. 3. which is so far from being beheld before, as a true crucified Estate, as indeed there is nothing but *Darkness and Rebellion* in the Heart to such an Estate; only the Soul living and rejoicing in some carnal Conception of *God and Christ*, and yet the Heart is empty of his *Light and Glory*; and indeed running from the Fountain to the Streams, and from the Substance to the Shadow or Figure: As I might plainly lay open how all the Actions of *Christ* in the *Flesh* attributed to him, are real Types and Figures, and Shadows of either good Things to come, or to be revealed in Souls: I clearly see that sometimes he speaks in *Parables*; sometimes he speaks in *Mystery*; and sometimes, yea, altogether he acted in *Mystery*; as holding forth what he did in his coming in the Soul, being a more glorious Dispensation than that under the Law; as the coming of him in the Spirit, is from his coming in the *Flesh*: So that what *Miracles and Acts*, transcendently acted by him, above all that was made and is experienced by those in the Spirit, who enjoy him, who discovers all, as namely, his raising *Lazarus*; and at the Marriage, turning Water
into

64 *The Eighth Rest of Souls, below*

into Wine ; and his healing Sick, and opening Eyes ; and so all Passages flowing from him of this Nature, were Figures still of what he did and would do in and for Souls : And so not only in matters of doing ; but also in matters of Sufferings, they are real Figures of the same Truth substantially experienced in Saints ; both Place, Persons, Condemnation, Cross, Death, Burial, his Agony, or withdrawing before ; his Grave and Resurrection ; his not ascending immediately after his Death to his Father ; but afterwards ascended in the Fulness of Time : All these in every particular, are known in the true and spiritual Sense of them, by those that have had Fellowship with him in his Death and Resurrection, and so hath passed from Death to Life, and now is risen within, and dwells with him in Heaven, and so is swallowed up in God and is risen in the Father's Glory, and now is filled with the Spirit ; this time is the time of Knowledge, and this is Wisdom's Time, wherein he comes to be Satisfaction to them, and also is justified by them : This is the Time, when they sing nothing but Praise and Glory to the Lamb, who doth not only deserve to open the Book (*Rev. 5. 9.*) and the Seals thereof, but hath opened the Book and discover'd to the Soul the Cabinet and Store-house of the glorious Mystery of the Father and Christ ; into which City of Glory and Light the Soul is made to enter and Rest, and live for ever ; that now *all things*

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The Appearance of Christ in Spirit. 65

things are become new, Rev. 21. 5. to, and with such a Soul the very Kingdom of God, and the Myſtery thereof is opened (Rev. 10. 7.) and now the *Tabernacle of God is with Man*, Rev. 21. 3. and now this glorious Myſtery, Chriſt, is manifested in Life and Power, and become the hope of the compleat Glory and Fulneſs thereof, (Col. 1. 27.) to be made manifest, when it is made capable to comprehend it, from being comprehended by it, and ſwallowed up in it; *then ſhall this Heart dote no more upon Shadows or broken Ciſterns, or Figures of good things to come*; but he ſhall be gathered up into God and Chriſt, and ſhall poſſeſs them in the Fulneſs of them.

The Ninth false Reſt.

THe next Reſt in order to this is, viſible Church-Communion; or the Relations under this Notion : O this I may ſay, is one of the Idols of *Iſrael*, and I may ſay, as God was a ſaying once; *Come and ſee, yea, behold what the Children of Iſrael is doing in the dark* : O the Darkneſs of ſuch Souls, who Reſt in and under ſuch Diſpenſations ! Truly, if I ſhould ſpeak the naked Truth, and nakedly diſcover every false Reſt : I never in my own Experience did find more groſſer Darkneſs ſeize upon my Spirit, then did ſeize upon my Spirit under this Diſpenſation.

Se-

66 *The Ninth Rest of Souls, below*

Secondly, Never more false *Laodicean* Security.

Thirdly, Never more Pride and Self-conceitedness then at that Present ; ready to judge every one that were not in Relation, in reference to Church-communion, to be no Saints.

2. Looking more at the Practice of Ordinances, and being Members of Churches, then at the real Experience of such a Soul.

3. More longing after the encrease of Members, then of their living in the Spirit, which were Members.

4. Judging every one, if they were but in and under such Relations, to be Saints, tho' they had little, yea, indeed no Experience of God at all ; refusing Communion with such, being not of my Judgment, though they knew what Communion in the Spirit was : And closed, yea, joyned with those who were Ignorant of it ; because they were Church-members. This having been mine, and still are many mores at this Present ; what Church are they of ? Are they Baptized ? What Judgment are they of ? Which doth argue, both an Idolizing of, and Resting upon, these poor Dispensations of Babes and Children.

It hath been with me, and I fear hath been and is still with many more, a Coldness of Love to those, yea, a condemning also, because they have or do not close with us in every Particular, in Matters of Judgment, or Forms of Worship ; though the Par-

The Appearance of Christ in Spirit. 67

Parties live in very high Enjoyments of God, and are passed these Childrens and Babes Dispensations : And all this testifies, a Resting upon our forms and manner of Worship : As for Instance, An Independent, so called, and an Anabaptist, and so many more ; as the Presbyterian and others under divers Distinctions of Forms ; how bitter they are one against another ! What a distance they stand one from another ! witness their Preaching and Printing, and in the same their Bitterness ; Instance their refusal to here or joyn one with another ; witness their Crossness of Spirit ; what a smell of false Principles this of Rests appears withall ; and truly argues much Deceit, and unpossessed like with God.

If one either hath attained higher ; or live in the use of Ordinances, waiting for the real Enjoyment of *God*, being lower ; why should that Heart who hath either enjoyed more or less of *God*, have such an Unlikeness of any thing of *God* in him : Seeing *God* is Love, and he that dwells in the lowest Enjoyment of *God*, dwells in Love : But truly the being bound to Forms, or bound up in Forms, and the using of them before we be led unto them by *God*, occasions all this Resting in, and condemning of all that do not in all things walk up into, and in the use of these Forms and Church Relations, which the Letter of the Scriptures owns to a Dispensation of *God*.

But

68 *The Ninth Rest of Souls, below*

But *Secondly*, As this is the Cause of, and doth much favour to be occasioned, either by our being bound up in them, or falsely led out to them : So also it is occasioned by the want of a Divine Principle within ; whereby that Principle of *God* might command our Forms and Church Relations ; and not Forms and Church Relations command the Soul ; so as the Soul only seeing something in the Letter, wanting a Divine Light within, to discover unto him, either the time, place, manner or end ; by this it comes to pass, why he is dark in, and Rests upon, and is commanded by, and so bound up in the Form required in the Letter ; being ignorant of Truth in the Spirit : But to come more fully to the thing in Hand : This, in my Judgment was the Rest of the Church of *Laodicea*, (*Rev. 3. 17.*) in her concluded Riches ; yea, in her Insensible Poverty : And thus it prevails with many a Heart.

First, When especially the Soul hath been much under the Law, and hamper'd by the Law, and so kept in a Cloud from the view of Gospel Truths ; and now come to see a clear Truth in that which he so much opposed, he is so taken up with it, as he hath no Peace until he fails in obeying of it, and so gathers Peace, Comfort and Rest in the same ; thinking it is now got into a very high Estate ; and the very Name of a Member of a Church, together with the Greatness of the Love of *God* in bringing this Creature to believe and obey, who was dark,

The Appearance of Christ in Spirit. 69

dark, opposite, yea, a despiser of the same : This doth help forward his Rest in this particular.

Secondly, It considers and reasons with it self, now I am got into the Communion of Saints, and enjoy now their Society ; which before it wanted Fellowship with ; and also from Consideration of the Purity of the Ordinances it now enjoys.

It before was alive in the use of corrupted Ordinances, now it enjoys them in the Purity of them ; before, in and amongst a mixed People ; or he *had fellowship with Devils* (1 Cor. 10. 20.) now with Saints : But truly though this be a *Laodicea* Condition, yet it is a false Rest, for there is no true Rest, either in the purest Ordinances, or visible Relations, for these a Man may enjoy, and be ignorant of the Enjoyment of God in them, as the woful Experience of many will seal unto, and testify the Truth of what we are speaking of.

Thirdly, Another Cause of Rest in these Relations, flows from his continual growth in Gospel sight, and his encrease and growth of Knowledge ; and most commonly the whole bent of such a Spirit, is taken up with labouring after the Knowledge of Points of Judgment, and with Matters nice and curious, things which most commonly pleaseth the Fancy and Understanding ; and to know such Things it is his continual Study, and end of all his Labours, *when still he wants the Life and Power of Christ in his Heart* ; neither
doth

70 *The Ninth Rest of Souls, below*

doth he know him, but either by his Profession or by hear-says; not in any true way of Experience.

Fourthly, Another Cause flows from his conceived Peace and Comfort he enjoys in the same: And thus he Reasons, Before I had no Peace, either in Conscience within me, or from Ordinances practised by me; but now I enjoy much Peace in my Condition; when indeed he may have stopt the Mouth of Conscience, and his Peace *come in from a false Ground, not spoken from God; but drawn forth or imagined in his particular Practise*. Many a Soul feeds upon an imaginary Peace, when it is ignorant of Peace truly manifested in the Heart: And in this most commonly do the Affections blind and bribe the Judgment, and so Peace remains only in the Imagination, and not enjoyed by any powerful Manifestation. But if Mens Hearts in Church Relations may so utterly be deceived, then it stands in need of these ensuing Cautions. 1. Beware of making thy being a Member of any Church, to be either Evidence to thee, or Ground of Peace in thee: *Neither let any conceive better of their Conditions, because they are in visible Fellowships: And neither let their Joy or Peace be the more; unless they do uprightly enjoy more of the Discoveries of God to them then they did before.*

2. Beware that thou think not thy outward uniting in a visible manner with Saints, is a uniting thy Spirit more unto God, or
God

The Appearance of Christ in Spirit. 71

God uniting himself more to thee : Or that for or in thy present Practise, thou art got the nigher to God ; lest thou Rest more secure in thy present Condition than before : For carnal Security doth most commonly follow the most of Men in those Dispensations.

3. *Beware thou go not before God lead thee :* For most commonly when God leads Man into Forms when he forsakes them, he leads them out of them into that Dispensation God will appear in : Therefore beware that thou be not led by thy own Imaginations ; then thou shalt not be left in and bound up in Forms, but shalt continue in them so long as God continues in the same.

But many who live and make a God of their Forms ; they neither know when *God* leads or not leads ; when *God* is present or not present ; its all one if they can enjoy the Desire of their Hearts, and that which speaks Peace to them, namely, Their Forms and Church Relations : It is to them, yea, its Life and Happiness in them. But in the next place observe ;

Though God do own all the most Forms and Administrations, yet it is but for a time, until a higher Dispensation appear, or the Substance of that Form be enjoyed, and then God departs from it, and seldom or never appears in that Form any more ; *especially if the Soul be caught up into God* : For as the Old Testament Forms, which were of God's own Appointment, and God was in them for
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72 *The Ninth Rest of Souls, below*

the time they were to be used, *so also they were to cease.*

1. When the Substance thereof was come. *Heb. 7. 18.*

2. When a more glorious Administration was and did appear; *then did God both depart from them, and disown them; and they no where to be practised after these two did appear:* So it is with New Testament Forms, they have and had their Time, and yet have when God will and doth appear in them; yet it is but *until God appear in a higher Dispensation, and bring the Soul into a higher Administration;* then do all Shadows and whatsoever is Gospel Administration, cease to that particular Soul, in the use of them what they were before; I would not be mistaken, I do not say they cease to all and every Person whatsoever; but to such a Soul as is in this Dispensation, namely, he who is caught up with God, and carried by God out of the Form; God ceasing to appear to that particular Soul in that Form: The Lamb leading the Soul gently out of one Dispensation into another, until he be wholly swallowed up with God,

Secondly, Such a Soul as can truly say, the Substance of such a Form is come in the Spirit, and *enjoys the same within him;* for there are some Forms and^d Administrations, which holds forth Christ in the Spirit to come: Now such ceases to be in the use of them at his coming: As those Old-Testament Forms did hold forth, as we say, Christ's Coming

The Appearance of Christ in Spirit. 73

Coming in the Flesh; which was both the Substance of those Forms, and a more glorious Administration of God: So it was in the Decrease of *John*, and the Encrease of this more high and glorious Administration: So it shall be in Christ his Coming in the Spirit into every Soul's Heart: Then these Forms that Christ appeared in, in the Flesh, shall cease in his coming in the Spirit.

Now some Gospel-Forms do cease to none, but to such as have enjoyed the Enjoyment of Christ in the Spirit. For as Christ led the Apostles from the Tabernacle-condition in his Transfiguration; so he will when he appears Transfiguring himself in every Heart; as the Apostles, so every Heart shall cease to make any Form; yea, the New-Testament Forms, Tabernacles to dwell in for ever; as many makes them now in our Days: Also there are Administrations which hold out Christ already come. Which,

1. Is not to be practised before.

2. It is to be practised after his Coming. As I shall name one especially. It is the Administration of Praise, which is alone the Work of those that are Redeem'd, and have the Seals of the Vision of God opened, and are caught up with God into Heaven, to sing Songs to *Zion's* God, in *Zion's* Language, by *Zion's* Spirit, in that *Holiest of Holies*, which is the place of *Zion*, and those brought into the God-head to sing Praise: But now God, in this Condition, is departed from them, to this Heart, not to every one; being seen and
E enjoy'd

74 *The Ninth Rest of Souls, below*

enjoy'd in these Forms, which do hold forth his thus coming into the Heart: Now none but those who do enjoy God, in a more glorious Dispensation, are to cease acting in those Dispensations or Forms he yet continues his Presence to them in: For as God did cease, and did not appear in the Forms of the Old-Testament, and they were no more to be used after the Substance thereof was come, and God appear in a more glorious Administration: So will God depart and cease to be seen in New-Testament Forms or Administrations; when both the Substance of them is come, and a higher Dispensation do appear, leading the Heart out of them to a more glorious and immediate Enjoyment of himself: This is to *follow the Lamb whithersoever he goeth*: This is to hear a Voice behind Man, saying, *This is the way, walk in it*, Isa. 30. 21. And to be *led by a Pillar of Fire* (Numb. 9. 16, 17, 18.) and sometimes by a *Cloud*, to Man's spiritual Rest: and not to stand in and under one Administration all one's Days, and to be in one Place for ever: But to find God leading daily from one Form into another, *until he bring the Soul into the perfect Enjoyment of him, who is the Glory and Substance of all Forms*: This, for the want thereof, makes many to make them their Tabernacles and Rest; yea, their Home; yea, their God, Peace and Happiness; which, if they be taken away, their God is gone, and their Peace

The Appearance of Christ in Spirit. 75

is the reason why many in Church-relations have a name, they live, and yet are dead; that is, they have a name of Saints and Christians, but they want the Nature of them; they have a Profession, but want a Possession: This is the reason why many come to have a burning up in their Spirits, and are brought to a daily Loss; they run faster into Forms and Church-relations, than God did lead them; therefore in them God leaves them; for this reason the Expectations of many are frustrated, which causeth nothing but Death and Sorrow, when they have longed and prest out after Forms; and being Members of Congregations, and the Enjoyment of pure Ordinances, thinking to find so much in them, and to conceive so much from them; and when they come there, *behold nothing but dryness and emptiness, and the want of God,* and so have suffered Loss. This is partly the reason of all the Rents and Breaches in all Churches congregated; and why they cannot stand, *is because they were not led by God into these Forms*; neither did they see God clearly go before them; but some by Affection, some by Misinformation, and some out of Zeal; so that now very little of God appears, either in their coming in, continuing with, or parting from; thus being bound up in Forms, and living in them, and doating too much upon them, and rejoycing too much in them; and judging all that speaks not for them, or joyns not with them: Yea, this is the reason why we are devouring one

76 *The Ninth Rest of Souls, below*

another, because we do not all look for, and expect, that the glorious Appearance of God will lead each Man out of his Dispensation and Form, *tho' never so low, to drink into one Spirit.*

Let him that is so much either bent for Forms, or against them, beware he do not so doat upon them, as to neglect the *Summum Bonum*, the Chiefest Good; and let every Heart that is against Forms, beware of these ensuing things:

1. That his living above Forms, be not a Pretence of his own, and no true and real Thing; for many are mightily deceived in this very particular Thing; they live so high, as they live above all Forms and Ordinances, in the *Spirit*; when, alas! they are yet living in a form of Knowledge, scraped up, either from their own Industry, or else got from hearing others report their Experiences or Apprehensions; and he presently conceiving it to be a Truth, conceives it to be his Truth, and so falls off, crying out, and judging all those, that live yet out of Conscience, in the use of Forms, not enjoying higher makings forth of God; and yet he hath but got a Notion of this into his Understanding, and yet is ignorant of living or enjoying God in the *Spirit*.

2. Let them beware of as great an Evil on the right hand, as on the left; and that is, That they be not living upon an imaginary God, and not the true: For it is the way of the Creature, to give so much way to his

The Appearance of Christ in Spirit. 77

his Fancy and Imagination; that whatever it proposeth to be *God*, it lives upon and rejoyceth in, and brings the Soul into deep and carnal Security, with high Imaginations of himself, being able to apprehend and discourse of deep and high Things; and yet want the Life and Power of any one of them.

3. Beware of Judging (if thou be broke off from Forms) those that thou hast left behind thee in the Use thereof. Considering that *God* is in all Forms of his own Appointment, and that their Dispensations may be of *God*; and that they shall there abide but their appointed Season. And therefore let thy Carriage to them, and thy Judgment of them, be as much as possible may be without Offence unto them, and for the winning of them; and that when *God* sees a higher Dispensation fit for them, he will lead them into it: *Only my Soul desires they may not be so glued to them as to live in them; and not to wait for a higher Dispensation from God, only in the want thereof, they are in the Use thereof, God owning and appearing unto them in them; so that I could wish, the Wisdom of God may appear so in the Hearts of those, who do pretend thus high to live in God; that it may truly appear to themselves and to others; God led them into the same, and not themselves. I have experienced both the contrary Evils, and therefore I speak; so that if God be Love; as in his Dispensation God is so to him that*

78 *The Ninth Rest of Souls, below*

knows it not, then it must break forth from us, if it be living in us: To look upon Children and Babes with a tender Eye and Respect; so as Judgment may pass away; and the Spirit of burning, which is Love, may appear amongst us.

Thirdly, As others are under Mens Teachings, so look *thou be under the Teachings of the Vision of God (Hab. 2. 3.) and that thou speak or pretend to enjoy no more then is taught within thee by the Vision of God*; for in the want thereof, sad Experiences testifies, we piecing and patching Religion and high Notions together, and make it their Delight and Joy. *Oh the Teachings of God do open the very Heart and the Secret of the Sealed Book*, and believe it, to live wholly above all in *God*: It is to live such a Transcendent Life, as is better and sooner spoken then enjoyed and known in Truth: For there must be such a Death within Men, and a passing from Death to Life by Man, that indeed Men may hear of the thing, and get it into their Imaginations; but to enjoy it in the true and real Manifestations thereof, many in this shall in their Conceits be brought to Loss: For to have the Seals of the Eternal brightness and glory of *God* opened in the Appearance of the Vision in a Mans Heart; to have the very Splendor and Glory of the Divine Being Revealed within Man; and to be wholly caught up in the whole out of all Things, so as the Soul is wholly swallowed up with *God* in all Things;

so that now neither Eye hath not seen, nor Ear hath heard, neither by Mans Heart can be imagined, the Depths of the Life, Glory and Enjoyment of such a Heart; yet it is his common Meat; and teaching of the Spirit within him; so that no Mans Teachings can reveal the Life and Center of such a Heart; but it is better experienced then can be declared, it is so transcendent a Life and Being. Yea, further, for any Man to live so in *God*, as he enjoys *God* in all, and seeth *God* the Life and Being of all; yea, it is not his Judgment, but he finds all these Things effectually within him. For a Man may be of the Judgment concerning living wholly in *God* to be the only Life; and yet not to know this from the Experience of the Visions teaching within himself. Now it is no Benefit for any to be of this and that Judgment, unless he live in the clear Enjoyment of the Truth he is convinced of in his Judgment and Understanding: Here is the Glory of a Saint indeed, not to know a Truth because it is the Judgment of any, neither because it is his own Judgment; but that he have within him the Truth teaching of it to him, from the Life and Power of it in him. So he knows the Sun to be the Sun, not from hear-says; but he seeth the Life and Glory of it, having his Eyes opened to behold it, and finds by Experience the heat and powerful Operation of the same upon him, as well as upon the Earth. So with Saints, they do not receive their Life,

80 *The Ninth Rest of Souls, below*

Light or Experience of *God* living in a Saint, from hearing of it, *but God breaks forth in their Spirit, and so gives them the sight of the Glory, Light and Splendor of God within themselves* : So Soul beware thou be not overcome so with hear-says as to rest satisfied with the meer Notion of *God* and Truths, and yet be at this time but a Blazing Star, who shall fall and cease to be, what thou at present both to thy self and others seems to be ; only for a time thou may by this Notionary Sight in thy Understanding and Judgment be a Blazing Star to discover what thou hast for the Deceit of thy self and others : And yet it is not the light of the being of Truth in thee ; but a borrowed light got from others, or in thy Imagination, or Conception, which shall suddenly Perish ; and then thou shalt be left in the Dark, as a Man in the Clouds, reserved for the great Day. Oh, to be taught of *God* is a Jewel ; it will teach Truth, and not lye.

Therefore in the last Place, It is worth waiting for, though thou wait in Silence and in Death, until thou do enjoy it ; lest thou pretend to have that thou hast not, and to enjoy that thou enjoyest not ; for in so doing thou shalt go with a Lye in thy Right-hand ; and shelter thy self under Vanity and Lyes.

Yet I would not be mistaken, that either I am against Forms in their Time and Place, and Manner ; neither that I deny that a Soul may attain to such a glorious Enjoyment of *God* as must, yea, all Forms and
Shadows

The Appearance of Christ in Spirit. 81.

Shadows may fly away and be Dissolved, though not destroyed ; and the Person, Form, and Use thereof, shall be swallowed up with Glory.

But I desire to compose the great Difference that lies in Mens Attainments, when they all cannot speak one thing, or enjoy *God* in one Dispensation ; then they fall one condemning another, so as they cannot make out for the good of each other, that which they enjoy of *God* in their present Dispensations.

Secondly, To unbottom the one of Resting in, and living upon ; or making his everlasting Tabernacle in those Shadows : And the other, to be that in an especial manner, which both in Word and Action, he seems to be : And that he do not pretend to live in *God* above all Forms, when indeed he neither lives in *God*, nor knows what it is to be led by *God*, out of the same into that which is truly Sweet, if the Soul were led into that he pretends to enjoy.

The Tenth false Rest.

THe next Rest which in order we shall speak of is, a Suitability to the External Letter, or some qualified Frame wherein this Creature takes his joyful Rest in the view thereof.

Indeed when a Man is wounded, yea, deadly, unless there be speedy Help, in this

82 *The Tenth Rest of Souls, below*

Condition, the Creature will be willing to enjoy any Chirurgeon for the Cure thereof: Yea, him that but pretends fair, and by his Skill does give some ease therein at present, and hopes for the future, tho' this Party do it but to serve his own Ends, not from any Principle of good to the Party who is the Patient; yet he being ignorant of his fair Pretences, he heals up his Wounds, though falsely, and afterward the Wound breaks forth again, to the greater Damage to the Party. Thus it is with a poor, distressed, wounded, helpless Heart; whom it may be, *God* is a preparing for Mercy; he lying in such a desperate Condition, would gladly have his Wound cured by *God*; but there coming a pretended Physitian into the Heart, speaks like *God*; appearing to the Creature to be *God*; and to heal in the same way *God* heals Souls; yet the Soul being ignorant, accepts of it and freely entertains it; whereby it comes to have a time of Peace and Rest: Only because he apprehends his desperate Wound to be cured. And thus Souls do in a time of Straights, accepts of those Proffers; when in another Condition he would not; but at present, Necessity putting the Soul upon it: Now Souls that live under the Sight of the want of *God*, would in the Sight thereof, be in a way to attain *God*; seeks and presses to know in this Case what to do; at last it looks upon the Scriptures (in this Case) to be the only Teacher; whereupon he gives him-

The Appearance of Christ in Spirit. 83

himself to a diligent Searching of the same ; where he meets withal some Places how the Saints were formerly qualified, and these Preparations they had within them ; whereupon he sets a labouring with his own Heart to bring it into such an Estate of Mourning, Humiliation, or Repentance, with hungering after *God* ; as also loathing Sin, and having a Weariness and Burthen under it ; and when he hath thus done, he runs to Scriptures, and seeing his Condition suitable to that, he makes Scriptures the Ground of his Faith, and so cures his Wounds by it, and so draws Peace and Comfort from it.

Now the Creature being ignorant of any other Work, he wrests from this Scripture Influence, as is pretended, and from thence concludes his Enjoyment of *God* ; and that now from some Perswasions of Spirit, concludes it to be the Witness of the Spirit ; when indeed the Creatures Heart in this Case is not upright, and he being in Darkness is not able otherwise to judge of himself, or his Condition ; neither of his Heart, which does tell him, that this his Suitability is upright : But the Soul wanting the Manifestation of Light, he is not able to pass true Sentence upon the same, but Rests and Man makes his Habitation here : And though he pretends to make Scripture the Ground of his thus believing, yet it is his Qualifications and Suitability to Scriptures which is the Ground of his thus Resting and Believing,

Or

84 *The Tenth Rest of Souls, below*

Or *Secondly*, That which in this Case the Soul is most Establisht in is, when it may be a Creature is in some sad Condition, a Scripture is cast in immediately upon the Soul, un-sought-out, or laboured for; and this suitable to the Souls Condition; from which there is Joy and Peace: Yea, sometimes the Heart is so Ravisht with it, and so overcome by it, as indeed its hardly able to expresse its Joy and Peace; yea, sometimes the Heart is so overcome, as it cannot expresse it, or hardly knows for the present where it is: But here lies the Angel-like Design sometimes of Satan, to come in the same manner, and with the same Effects to deceive, that *God* comes in with to save; and so transforms himself into *God's* Shape: And one of the chiefest Ways he hath, is to apply himself in such a way of working like *God*, as he may the most prevail with the Soul, and resemble *God*, and so keep the Soul much below *God*. Now Scripture-way, Satan thinking it most like *God's* way, or any other; especially when he brings in Scriptures suitable to the Condition of the Party: And so that he may cause the Soul to believe, that at such a time *God* was pleased to manifest himself, by casting in such a Scripture so suitable; so as now his transformed Work is the more sure, seeing it hath such a Foundation as this: Yet this he doth of purpose to deceive.

Thirdly, Man's own Memory or Fancy being upon some serious Meditation, may in the

The Appearance of Christ in Spirit. 85

the same manner and way bring, and represent before the Soul such a Scripture: And here lies most of the Deceit of the Fancy and Imagination thus to work: This way, there coming in a Scripture into the thoughts of such a Souls Fancy and Imagination to drive on his own Design, makes it as it were a Nose of Wax, to apply it to what use or way he pleases; yet he will make it the Ground of his Imagination and Fancy: And so Man this way, comes to Rest upon a Deceit and Fiction, and not upon any Ground in the glorious Manifestation of God.

Now the Scriptures, it is true, do display in Mystery, most Precious Things; which if a Soul did enjoy them, their thus enjoying of the Truth there displayed, would be a Rest unto them: But so long as a Man reads Truth in the Letter without him, until he can read it in the Spirit within him, there is little cause of Rest to such a Heart. As Instance, For a Man to be overwhelmed in gross Darkness, and in this Darkness, the Soul not able to behold the Glory of God: Now from his reading in Scriptures, he sees God there expressed to be a Light, and to be full of Glory; yet notwithstanding from the sight of this in Scripture, though he want this Light within him, and his Darkness to be expelled out of him; yet he Rests with the Sight of this in the Scriptures satisfied, as though God were become Light and Glory in him, and had expelled all Darkness out of him; and he carried up to be-

86 *The Tenth Rest of Souls, below*

behold it truly and live in it: So that that I drive at is to unbottom any Soul of making a Nose of Wax upon the Letter: And because Christ saith in an upbraiding way, *Search the Scriptures, for in them ye think to have Eternal Life*; so many now think to have this Eternal Life in the Scriptures, or in searching of them; *when indeed they are but a Testimony or a Record to set forth in a Mystery what Eternal Life is*: And because the Scriptures say, that weary Souls are to come to Christ for Ease and Rest, therefore, every Soul who in his own Fancy and Imaginations, doth judge himself to be weary, may come to Christ; and so by his being weary, there is way opened for his coming to him.

For *First*, It may be the Heart may be weary of Sin, because it brings Judgment or Condemnation.

Or *Secondly*, It may be weary because of his long Travel to, and waiting for Christ.

Thirdly, It may be weary because it can no longer abide in these Dispensations of God's leading.

Fourthly, It may be weary because God comes not in his Time, and reward it for its breathing after, and working to attain God or Christ.

Now the Soul being fallily led out by his own Heart, he instead of coming to Christ, only Rests upon his bare Apprehension of this in the Letter, from his Suitability to it in his own Spirit; and here he feeds and remains

The Appearance of Christ in Spirit. 87

remains with Ease, Comfort and Peace in his own Spirit; and this he makes his Tabernacle. Though it be true that Scriptures were given to be a visible Testimony or Declaration of *God* or *Christ*, according to which *God* works in Man, yet they were never given to be an inward Testimony, or a Rest unto Man; but the Truth of the Letter must be both Revealed, Known and Judged of by the Spirit; and not the Spirit, especially in Internals, by the External Letter; neither Qualifications in Man suitable to the Letter in Mans Apprehension; *is a Ground of Faith or Rest, without an inward Testimony and Manifestation by the Spirit of the Truth of these Qualifications.*

The Eleventh false Rest.

THe next Rest in order to this, upon which Men Center their Spirits, and makes their Tabernacles, is the Use and Application of the conceived and imagined Extent of Christ's Death; which being so fully declared in the Letter without any more, they believe it upon this Testimony; and here is the ground of their Joy, Peace, Assurance and Rest.

Now I shall not go about to speak Evil of any Point of Judgment, in reference to any particular Factions, but to come lay open my own Experience, and false Rests; which
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88 *The Eleventh Rest of Souls, below*

in so doing I may come to lay open a Way, whereby those that are led by the same Deceit, may come to see it in themselves, and so may from sad Experience, seal to the Truth of what we are saying: For many who have gone through this Dispensation, and have believed this to be a Truth, when now alas they see, that they were both ignorant of what this Christ was, or what was meant by his Death; wanting the Knowledge of it in themselves; now the Terrors of Death have, or do seize upon them; and instead of being Joy and Peace unto them, it hath produced Death and Sorrow in them.

But first of all, This Soul who is thus Resting upon Christ's dying for all, he sees the Scriptures saith, *He gave himself a Ransome for all*; The Conclusion is this, of such a Spirit, If for all, then for me; and this he believes: And this saith he, is the Ground of true Faith; when he is altogether deceived, *For the Ground of Faith is something out of the Creature, in God, before time, revealed and made manifest from God to the Soul in Time*; upon which the Soul builds his Faith, Rests upon it, and is kept unto all time in the Glory and Splendor of it: But the Soul wanting this in a particular way of Discovery, he makes the other the Ground of his Confidence for Refreshment, Peace, Safety and Happiness: And he concludes,

First,

The Appearance of Christ in Spirit. 89

First, That no true Faith can be but this.

Secondly, That none have any Ground to believe but upon this Ground.

When the poor Heart is altogether Ignorant in his own Breast, of the manner of God's coming to reveal Truth; yea, himself in his Son by his Spirit: Whereas now Man's Ground of his Happiness lies not in a mis-understood Scripture without him, *but in a right discerned, revealed, and known God within him.*

Thirdly, This Soul daily encreaseth in the Assurance of this his Rest, by his daily Study, Pains and Diligence wherein he fills his Head with so much of the Scriptures, as indeed he makes it so Glorious, as it Conquers his Spirits, and many more; into a solacing himself in this very Particular, when indeed he is missing the chiefest Good, which is the Life of him, who puts an end of all Controversy to all such Disputes, when he comes to appear in the Spirit; But alas, before, no marvel though the Poor Soul be running from Mountain to Hill, though he forgets him who is the Resting place of Zion.

Therefore Soul, *Thou that makest thy Habitation amongst the Briars and Thorns, and Barren Mountains, Arise, these are not thy Rest, they are from a corrupted Judgment, and therefore are Corrupted; and if thou stay here, they shall destroy thee with an utter Destruction: All are not proper Rests which are Dispensations and Manners of*
God's

90 *The Eleventh Rest of Souls, below*

God's leadings; but the Promise of Rest is neither in any thing, before in Death and Resurrection, *but in the Ascendings of the Heart and Spirit of a Creature into God, by the Descendings of God into the Creature*; which did raise him from Death and the Grave, and now hath opened the Heavens to him by receiving of him into Glory: For as Christ did not make his Rest and abode in any carnal or fleshly Dispensation, though in the same he did enjoy the Father; so no Heart is to make that his Rest which Christ did not make.

Every Heart, so long as it lives below the glory of God, so as it is not glorified with God; is a Heart centring himself in a Dispensation which shall be dissolved: For both Man in the Dispensation of Christ in the Flesh, or in a crucified, buried, or raised Soul, is not to abide but in a glorified ascended Soul into God; where the Life is the Unchangeable glory and splendor of God, dwelling in Man, glorifying of Man, in which is the Life and Center of Man, truly and unchangeably centred.

The Twelfth False Rest.

THE next Rest, in order to this, is a *closing with, and drawing Comfort from the Promises expressed in the Letter of the Scriptures*: This closing thus with, and applying

The Appearance of Christ in Spirit. 91

plying the Benefit of Promises ; the whole Life, Center, Comfort, cause of Joy, Peace, Duties, Diligence, what not ? to many a Soul (and from hence, when many come to declare their Manifestation of God, all they have to say, is) at such a time a Promise was made forth unto them, or cast into their Thoughts, by which they apprehend God, and closed with it, and from thence did draw Comfort and Peace from it ; and this is all the Experience of God that is manifested to them, or that they have : This causes abundance of Rest and Security to many a Heart, and lulls them asleep, which is most commonly Satan's way to apply himself to such a Cure ; for to cause a Soul to Rest below God, as is suitable to a Soul's Condition ; so he brought in a Promise to Christ, *He hath given his Angels charge over thee, &c.* Matth. 4. 6. Here he came to apply himself suitable to the Condition of Christ. O ! when once a Soul is brought into a Pinacle-Condition, wherein he is brought to see the Glory of much ; then Satan labours *to cause the Heart to fall down and worship him* ; he coming smoothly, and bringing the Promises of God along with him, to back the Truth of what he doth : And here, after the Soul is betrayed, by represented Glory, in a Promise meerly cast in from Satan ; wherein the Soul falls down, and worships the very cunning working, and the high exalting of Satan : And in this Condition he is brought to see and apprehend high Things, and is brought

92 *The Eleventh Rest of Souls, below*

brought into a Pinnacle to behold almost the Glory of every thing, made over by Satan to the Creature, in a Promise, upon the Soul's submitting to him; and upon this Pinnacle he sets him; that is, he causes him to Rest: And so the poor Heart, being not wise in the Spirit, is deceived and betrayed; tho' the Actions, Knowledge, Light, Joy, Rest of this Soul, be Glorious, and for God in his own Eyes; yet it is but Satan's transforming himself into an Angel of Light, resembling, or coming in, and working in the Creature's Heart, in the gloriouslest manner and shape God works in.

But, *Secondly*, Others being wounded in Spirit, and weary in Soul, for the want of any glimpse of God; leaving no means unattained, to get his Soul cured and unburthened; and having rested upon many false Props before, and being unbottomed of them; he tries this particular, it being of a higher Nature, and more likely to speak Peace unto him, *viz.* a running to Scripture, to find out some particular Promises, suitable to his Condition; and having found out some suitable Promises, either presently seems to speak to him from a suitability in him; so, it may be, being a conditional Promise, or else the Soul meditates a while upon it, and it runs much in his Thoughts, and at last he closes with it, strikes this load and burthen of his Spirit; here he draws Comfort and Peace from it; yea, it may be so much as indeed the Soul is mightily overcome

The Appearance of Christ in Spirit. 93

vercome in his Spirit with Joy, and can do nothing but Rejoyce; upon which he Rests, builds his Faith, as he calls it, and so concludes it to be a Manifestation of God.

I will not deny, but God may make these ways, if in Truth, cause of support unto a Soul in his Travelling towards his Rest: But for a Soul to strike Sail, cast Anchor, and have all the Waves in his Heart stayed, and his very weariness of Spirit, at this present, put to a Period, is as if the Children of *Israel* had stayed either beyond the *Red Sea*, or when God gave them *Manna*, before they came to enjoy a real Possession of the *Land of Promise*: Tho' God did this, either to refresh their Spirits, and so to under-prop them, or else to give them it at the desire and repining of their Spirits, to see how they would use it, or abuse it. Now this being a Description of a Saint's spiritual Travel, tho' God should cause a glimpse of Glory, or heavenly *Manna*, to refresh a Heart, to be given to a Soul in the view of a Promise; yet for a Soul to Rest in this, and make it his Habitation, it smells too much of Man's Deceit and Abuse of every Dispensation, and a daubing up his Spirits with untempered Mortar, and so hatches *Cockatrice Eggs*, and weaves the *Spider's Web*; so that it is but a kindling of a Fire, and Man warming himself in his own Sparks; whose Conclusion shall be Death and Sorrow; and before ever the Creature know what true

94 *The Eleventh Rest of Souls, below*

true Rest is, by sweet Experience, he must be brought to a Death in all these.

But from my own Experience of the Fal-
lacy of my own Heart, and the contrariety
of the false Rests that I have gone thorow,
I make bold to propose these ensuing Parti-
culars to such a Heart, not intending to
weaken the workings of God in any poor
Heart, tho' under low Administration, but
only to discover the nakedness of Man in the
way of his own Heart.

And, *First* of all, When did the Lord ma-
nifest himself to thy *Soul*, and give thee a
particular Right unto, and interest in this
Promise, the Application of which thou
makest thy Rest?

Secondly, How was God revealed to thy
Heart in this Promise? Or, whether is it
not the great Necessity thou hast of it, that
makes thee fly to the Promise, and suck
Sweetness, Life, Comfort and Rest from it?
Or, is it God in Christ clearly revealed un-
to thee in the same? For it was Necessity,
that made many run to the Ark, and hang
upon the outsidles thereof, tho' none but
those that were within were saved. *Scribes*
and *Pharisees* did challenge a Propriety in
God and all external Priviledges; but it was
but from a suitableness of Holiness, they had
to the Promise, and not Revelation of God
in them, discovering the Truth of God to
them.

Thirdly, What inward Testimony of God
hast thou for thy great Joy, Peace, Rest? And
what

The Appearance of Christ in Spirit. 95

what is thy inward Evidence, that witnesseth the Truth of what thou enjoyest? For every one that believeth, hath a Testimony within himself, 1 John 5. 10. And every Heart that hath ever seen the Appearance of God within him, hath found a lively Testimony coming along with that Manifestation of God; which is the only Proof of the Truth of what he enjoyeth, and not any Qualifications, nor outward Testimony, either of Man, or from Man, 1 John 3. 24.

Fourthly, How was Peace in this particular enjoyed by thee? Was it from some inward Voice of God, or Discovery of the same? Or was it from such a suitable form of words to thy Condition, either cast in, or found out in searching? Or was it from a clear manifestation of the Glory of God in thee, suitable to those forms of words in the Scriptures without thee; whereby the form of words came to be made good to thee; so that thy Comfort, Peace, Satisfaction or Rest, do not flow from the form of words, as thou seest them in Scripture without thee, but from the Enjoyments of God within thee, suitable to that without thee?

Fifthly, What glorious Power of God was made out in thy Spirit, in thy thus closing with Promises? Thy thus closing may seem to be done in Power; but the spiritual Coming of Christ, On the Manifestation of his Glory, is so great, as indeed it is not ordinary, but extraordinary, in the Heart of him that knows his Coming.

A Pro-

96 *The Twelfth Rest of Souls, below*

A Promise closed with before Christ comes in the Spirit, may seem to be done in Glory and Power; by reason it may be, he could not before believe, nor live in that Freedom or Joy he now lives in; but the coming of Christ in the Spirit, doth so far surmount that, as indeed the other appears nothing, when this is come, *Eph. 1. 19. Mat. 24. 30.*

Sixthly, Whether is it the Manifesting of God to thee, that gives thee a Right to the Promise, and from this thou closest with God? Or is it that Suitableness in thee to the Words of the Promise, that gives thee a Being whereby thou closest with it? If it be the latter, it is not right: For all Promises are in Christ *Yea, and Amen.* And he is the All in them; and if he be Revealed, he gives a Being to them: *Yea*, to the Creature to live in that Being, as he is the All in them. *So that the Substance of every Promise must come into the Soul, and be Revealed in it, before the Form of Words can truly pronounce Comfort, Peace, Life, Happiness or Rest to it:* So as his Rest is not upon the Form of Words, as in Letter expressed, *but upon the Being of it; which is God manifest.*

Now many a Heart doth feed upon Husks, out-sides and external Forms of Words; and falls short of being caught up into his Glory, and so Resting in the Being of all Truth. Here it comes to pass, that the Creature makes every thing a God; and will shape and form out God according to its Imaginations,
and

The Appearance of Christ in Spirit. 97

and so labours to dispossess *God*, and to set up its own shape in *God's* stead.

Now Promises, whether they be sought, or cast in, they are to be no Rest unto any Heart: for the Words of the Promise are like unto a Figure or Type, it testifies something to be given to the Sons of Men; but when a Soul is in the Possession of those Things, then it doth not rejoyce upon the Words holding out the Thing; but *upon the Substance of the thing possessed in the Heart*: But many on the contrary Hand, for the want of this, run after Conditional Promises; and when it seeth not the Condition of the Promises performed in it, he labours after a Suitableness to them; before not daring to apply them: But when he hath got his Heart into such a Frame, as he imagineth to be suitable to the Condition thereof, he Resteth there; applying Life and Comfort from it; concluding he hath a Right unto it from this Particular: But if at any time he break the Condition, his Peace is gone; because the Cause of his Peace, was his exact Performance of the Condition of the Promise.

Secondly, But some are higher than this, and they see a Vanity in this; and they look upon Christ as the Performer of the Condition; and if he can but believe, Christ hath done it, and then he hath a Right unto the same; whereupon he useth means to get his Judgment convinced of this, that Christ died for him; and in Conclusion, he gets

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98 *The Twelfth Rest of Souls, below*

himself convinced of the same, and here Rests, concluding the Promises are his, because Christ is his: When indeed both the Ground of his Conclusion and Confidence is false: And so he comes to be deceived.

Thirdly, Another, that Rests upon Promises before Christ's Spiritual Coming, is when a Man hath lain in sad Darknes and Bondage, and hath a long time waited for a Discovery of God, and at last some Apprehensions of Christ comes into his Understanding; whereupon he stands convinced in his own Judgment, that Christ is his: Whereupon he, for the greater encrease of his Rest, Comfort, and Peace, runs to Promises and applies them, as having a Right to them, in his own Apprehensions, by Jesus Christ: Here is that which begets the strongest Confidence, that Christ is come in the Spirit; which works that Joy and Peace, the Soul thinks shall never be taken from him; whereas after a while Man is not so quick-sighted, nor so clear enlightened, but it suddenly lies in the Grave, as that which must vanish in the Spiritual Appearance of Christ in the Heart.

Now this is the great Design of Satan, to keep the poor Creature on the out-sides, the Husks; and would have the Creature wholly to live below the glory of Truth: *which is the coming of Christ in the Spirit of Glory*: But Hearts truly Principled before God's Appearance, are made to wait for him, from a great Power of himself; not in any

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The Appearance of Christ in Spirit. 99

of these Things to Rest, before they in the
Glory of the Spirit come to enjoy him,
Mat. 25. 10.

The Thirteenth false Rest.

THe next Rest in order to this, Is great,
strange and excellent flashes of *God* (so
I term them) and as they the most ap-
pear; yet they may be true, or false, resem-
bled, or real.

First, We shall speak of Flashes of Light
in the Understanding: And neither touch
them as they are true, or false.

1. If they be but Flashes, they are no real
Manifestations of Christ in the Spirit: And
therefore in the first Place, They are not of
a Witnessing Nature, they bring no real
Testimony of *God* along with them; but
leave the Creature Dark and Empty, in
and of this Particular; but *Christ's coming in*
the Spirit is not without a Witness, which is
both Unresistible and Satisfactory: But Flash-
es, whether they are of *God*, distinct, or op-
posite; they have no Testimony of the Spi-
rit, to witness the Truth of *God* to Man, by
the Spirit within Man: As Man is below un-
der the Dispensation of a Flash; whether
true or false.

So *Secondly*, They are not of a Powerful
Nature; they are very Weak, in compari-
son of the Power of Christ coming in the
Spirit.

100 *The 13th Rest of Souls, below*

For *First*, They do not dispossess Satan of his Habitation ; whereas the coming of Christ in the Spirit doth *Mat. 12. 28, 29.*

Secondly, They do not dispossess the Creature of living in himself ; or they do not carry up the Creature into the glory of God in the Spirit ; they being of too low a Nature no more than Flashes in a Dark Night, cannot bring the Creature into the beholdings of and living in the glory of the Sun : So that they are not compleat Revelations of Glory ; neither Powerful in effecting the same Work, which is accomplished in the coming of Christ in Glory.

3. They do not satisfy the Heart of any they may seemingly give Contentment to the present ; yet the Spirit not altogether satisfied : Whereas the coming of Christ in the Glory of the Spirit, doth fill and satisfy the Heart of any in whom he appears : *Mat. 3. 10. Mat. 5. 6.* Yea, his coming causeth running over of the Soul's Cup : Yea, it is uncontainable ; Man's Capacity not being able to receive or comprehend the same : For the want of this Satisfaction, Power or Witness of the Truth of Christ's coming, he being but under a Flash, he runs to Ministers and Men of Experience, to hear their Judgment, being not satisfied in himself ; and according to their Approbation and Judgment he most commonly receives the more or less Satisfaction ; and so Rests : *Whereas if it be Christ's coming in the Spirit, a Soul need not run to any Creature in the World to be satisfied*

The Appearance of Christ in Spirit. 101

in the Truth of what is discovered; for He comes with a satisfactory Witness; which doth answer all Objections, and satisfy all Doubts in the Heart, which may arise: Yea, if Men instead of approving, do deny it to be Truth; Yet the Souls Testimony within self doth bear up his Spirit, that he is able to say, All Men belye the Truth, *Rom.* 16. he not in the least being daunted in his Assurance thereof; though it be opposed by Man or Devil: Neither can such a Heart be shaken, if all the Men of the World should arise against the same, coming to disprove it, *Prov.* 10. 25, 30. Also he that runs to any Visible external Witness, pretending Christ is come in the Spirit, is a Creature altogether ignorant of his said coming; and lives much below such a coming: For to me this is an infallible Truth, that if any Man pretend Christ is come into him in the *Spirit*, and yet wants an inward Testimony or Witness for it; and so is forced to make use of Visible Testators, he is a Man plainly wanting the Enjoyment of the same; for God in such a case never leaves himself without a sure satisfactory, irresistible and undeniable Testimony; which indeed the Creature who wants the same, may well make use of others. But alas, if they be deceiveable, pretend to come in with a Witness; and therefore may call this a Witness; they being persuaded of the Truth of what it enjoys: But this is as much below the Witness of the

102 *The 13th Rest of Souls, below*

Spiritual coming of *Christ*, as the Light of the Stars, is below the Light of the Sun. How many under a State of *Flashes* (which I may say is almost the last Card Satan can play in a Soul, to deceive him in his Transformings) do live in most great Joy, Light, Notions, or pretended Liberty; thinking from a meer Perswasion they have within them, they live in very high Enjoyments, and do believe they have a Witness of the Spirit within them, for the Truth of what they believe; when indeed it is but a formed Imagination, and a Card plaid gallantly by Satan, to keep the Creature below the Enjoyment of *God* in the *Spirit*, and to live in Freedom and Rest; when not in Truth and in the Lord. Further, this is the Reason partly of many ups and downs in the Heart, whereby the Creature is one Day believing, and another Day doubting, *because it is not living in the Enjoyment of Christ in the Spirit*; but may be is under some Flashes, and so it comes to pass that it is unsettled and unfixed in *God*.

Fourthly, Flashes are of no long Continuance, they are not of an enduring Nature; for they presently appear, and are presently gone; and so though the Creature had a great deal of Light and Joy; yet when the Flash comes to be taken away, away goes all the Creature's Joy and Light, and he is left in the Clouds of Darkness and Sorrow again. Whereas, when *Christ* comes in the *Spirit* it is not so, then all Sorrow and Mourning

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The Appearance of Christ in Spirit. 103

ing shall flee away, (*Isa.* 60. 19, 20.) and the Darkneſs of the Creature ſhall be expelled ; and *God* ſhall become unto the Soul an everlaſting Light, *Rev.* 21. 3, 24. ſo that *God* and the Lamb ſhall live in his Heart, and be Light and Glory to him ; ſo as his Sun ſhall never go down, but he ſhall live in the Light of *God*, and the Lamb for ever and ever.

For his coming in the *Spirit*, is after the Reſurrection of a Soul out of the Grave, whereby he is carried up in the Light and Glory of *God*, from the Descendings of that Light and Glory from *God* ; ſo as there is a Living in the Light *God* lives in ; and a ſwallowing up in the ſame Glory *God* is ſwallowed up withal : But a Flaſh leaves in its withdrawing the Creature in the ſame it found him in, if not worſe : For a Flaſh of Light or Joy, is like a Flaſh of Light in the Skye ; upon the darkeſt Night it appears to be the greater, the greater the Darkneſs is : So upon a dark Soul, when its poſſeſſed with much Darkneſs, the leaſt Flaſh that can appear in that, is very great and admirable ; ſo that the Heart being no otherwiſe able to Judge, looks upon it as a Manifeſtation of *God*, yea, may be a very glorious One : Yet it is not ſo, and at laſt is taken away, and the Creature's Hopes and Expectations are fruſtrated. Whereas to ſuch a Soul as lives in the Day Natural or Spiritual, hardly can diſcern or take Notice of ſuch a Flaſh or Light, becauſe it is ſo much inferiour to

104 *The 13th Rest of Souls, below*

the Light and Glory of the Sun, and Day; which now is appeared, and shines either within him or without him.

These Flashes in the first Place, if they be of *Satan*, the very end thereof is to lull the Creature asleep in the Bed of Security, and there is no Resting in the same by any poor Creature: For

First, It works and comes in suitable to the Creatures Necessities, pretending Redress for the same.

Secondly, It comes with a glorious resembled Form or Shape *God* works in: And so it becomes a transformed *Satan*, and not a transfigured *Christ*.

Thirdly, It is not able to discern the same by reason of the Absence of the true Light, which makes all things Manifest, *Eph. 5. 13.* yea, the very transforming of *Satan*.

Fourthly, Flashes in this Nature do come with Furniture to back the Truth of what it doth declare or speak; if there be any Jealousies arise in the Heart, as sometimes there is, yet it doth furnish him with strength to manage the Entertainment of it, and his Joy and Peace from it: And here *Satan* plays his Part: For if the Heart be of an Opinion, that it is possible for a Soul to doubt after he hath enjoyed a Manifestation of *God*, then he will put a Creature upon doubting, to make good that false, un-sound, and un-experienced Principle of Men; that the truest Faith is accompanied with the greatest Doubtings; and here the Heart is still

still deluded, and kept in strong Perswasions of the Truth of his Flash.

2. If the Heart be of that Judgment, that it is impossible that a Soul can doubt again after he hath enjoyed a Manifestation of God; then *Satan* will transform himself into a Capacity of confirming the Creature in labouring in all transformed Actions; to confirm the Creature in his Assurance of the Truth of what he enjoys; and so upon all Occasions adds to what he hath done; and so the poor Creature Rests satisfied in and upon what the Creature calls his Manifestations of God: Now Flashes that usually attend a Creature that is truly enlightened by God, though not fully possessed with God, yet he being waiting for the coming of *Christ* in the *Spirit*, is sometimes attended with Flashes or Light of Joy: But they, if from God, most commonly have these ensuing Effects.

1. They do under-prop and support a weary fainting Spirit, in his Spiritual Travel to his Land of Rest, so as he is made to wait with free Submission to God until it enjoy an Appearance of God in the Spirit.

2. Instead of causing a Man to Rest, they declare against it; and do discover the Vanity to it of many other Rests it hath been Resting upon; below the Enjoyment of God in the Spirit; so that it is so far from it, as it is an Angel appearing, unto whom Man would gladly fall down and Worship (*Rev.* 19. 10. and 22. 8.) yet it saith to the Creature, as the Angel said to *John*, *Worship me*

106 *The 13th Rest of Souls, below*

not: So saith the Flash, Rest not upon me; I am but as a Messenger from *God*; I am not the Dispensation of *God*, appearing in the Spirit; I am in the Form of an Angel, I am not the *God* upon whom thou must Rest and Worship.

3. Flashes from *God* begets a higher breathing in the Soul, and a greater Dissatisfaction in the Soul, until it comes to enjoy an Appearance of *God* in the Spirit of Glory: It is so far from causing a Soul to Rest, as indeed it works a contrary Frame of Spirit, which is a restlessness in the Heart, until it come to enjoy that, which in the Flash is represented to it: Also, if so be, that there hath been any with-drawings back of the Heart from seeking after *God*; this Flash doth mightily stir up the Heart of that Creature from that Principle of the contrary Nature; namely, a breathing after, and a restless Satisfaction, until it come to possess *God* in the *Spirit of Glory*.

The Fourteenth False Rest.

THE next Rest, in order to this, which partly the Creature passeth through, is the Appearance of *God* in Forms and Administrations, under which the Creature is mightily elevated in his *Spirits*; as *Jonah* was with his *Gourd* which *God* gave him; which works a great displeasure in the Heart; when

The Appearance of Christ in Spirit. 107

when God would have the Creature brought into a higher Dispensation of God. Administrations, I must confess, are appointed by God, and in the same he usually appeareth in a low manner; so as he sometimes doth give the Creature much Refreshment in the use thereof; but not to be the Soul's Rest, as tho' this was a full Manifestation of God, in the Spirit; but to set the Heart in a frame to see by this, the great Glory that shall be revealed unto him, in the Coming of Christ in the Spirit: For thus it works, If God be so glorious in a glimpse of himself, in a Form, How much greater will be the Appearance of himself in the Spirit; which instead of Rest, thus working, it is made to have a higher Breathing in its Spirit after the Rest, which he sees afterwards to be enjoyed from God: So that the Heart is led by God, thro' those many Dispensations of God, to see beyond them; Rest to be enjoyed from God, which cannot be enjoyed in these low Administrations, under which he Breathes and Lives: But others, they, instead of this, rest highly satisfied in their Spirits, making it their Glory and Rest of Spirit, to be an enjoyer of those Administrations, and Appearances of Flashes in the same; making it the Ground of all their Rest; yea, making it their God of Rest. As tho' the Children of Israel should have said, Here will we Rest, as believing we are in the Land of Canaan; when God led them under, and through, those many Administrations, by appearing in the

108 *The 14th Rest of Souls, below*

the form of a Cloud of Fire ; for I look upon this to be the very Symptom of this manner of Rest we are speaking of. I do not condemn the Children of *Israel*, for their following the leadings of God in those Administrations : Neither do I condemn any Man who is in the use of Forms ; seeing God led them in, and unto the same ; and that it is that which supports their Spirits, namely, their seeing and apprehending God in such a Form as the Soul is employed in ; with these Proviso's ; namely,

First, The not Resting here.

Secondly, The not conceiving this to be the Enjoyment of a Saint's Rest, but his way to go, or to be led, in his travelling towards the Land.

Thirdly, His expecting of, and waiting for the Coming of Christ in the Spirit, which shall swallow up, and go beyond his present sight of God in Forms ; whereby he shall come to possess the same, in that manner as is more glorious than his sight, which shall never be more taken away, or changed into another Form : But when a Saint, who pretends to see the Appearance of GOD, doth Rest here, concluding this is the true Rest, and the Appearance of God in the Spirit ; and so doth not only cease waiting for another Coming, but opposeth and speaks against it ; This is a false Rest, and not to be owned as of God : For the many Dispensations Christ went through, before and after his Death, yet his Rest was not in the same ;
but

The Appearance of Christ in Spirit. 109

but was a waiting after he was to have passed through these Administrations and Dispensations of *God*, to enjoy a higher than all these; which was his Ascending into the Glory of *God* in the Spirit, and to make this his Habitation and Rest; and to be as a Stranger and Pilgrim in all the other Administrations in the Flesh, in which he did enjoy many Appearances of *God*: Yet he passed through them all, and at last was made to enjoy his Rest; which was the glorious Enjoyment of *God*, after his Ascension into *God*, far beyond all Forms and Administrations; yea, beyond the Manifestations of *God* in the Measure thereof: And so Rest in the same Glory which is to be every Believers Rest; for the Rest of Christ, is the same Rest of every Believer: And the same Glory he Rests and Breathes in, is to be the Rest and breathing-Place of every Believer. And as *Christ* cannot, nor shall never be changed into any other Form, than now He Lives, Rests and Breathes in; so shall it be with every Heart, who shall be truly centred upon *God*: He shall never be changed into any other Form, Rest or Glory than he is in, when he comes to be truly stated in his living everlasting Rest; below which, he is not to be looked upon, either by himself, or others, to be in any true substantial Rest; yea, tho' this do work much Peace and Joy in the Heart of such a Party, to see the Appearance of *God* in Forms and Administrations: Yet, tho' a Soul,

110 *The 14th Rest of Souls, below*

Soul may delight here, under some Considerations; yet, to make this his Rest and Habitation, is to live in and upon *Jonah's Gourd*: Or as if the Children of *Israel* should have rested in the Wilderness, when *God* did refresh them with *Manna*; and so in the same have made their Habitation short of the Land of *Canaan*: For *God* appearing in the Form of a *Cloud*, or *Pillar of Fire*, was not for this end, that they might make their Habitation there. No more is the Appearance of *God* in any Gospel-form, *but to be as that spiritual Leading into a place where God shall appear in more fuller Glory*; and shall no more change his Form, but shall appear always in the same Glory, in and to the Spirit of such a Creature: So that what changeable Form *God* is pleased to appear in, to us, is to be no Rest or Habitation of us; *but to be led into higher Enjoyments, or after higher Enjoyments of God, by the Sight and Appearance of him, tho' in a low or very mean manner in the Form discovered*. For the end partly why *Christ* appeared in divers Forms to his Apostles, and so to many now, is because *he* would not have any Rest in or upon his Form or Appearance: But that they might be, as he was, dying to all these, and waiting for his ascending into *God*; where he might be for ever swallowed up with the Light and Glory of *God*, and there to make his, and all Saint's Habitation and Rest.

The Fifteenth false Rest.

THE next Rest which I shall speak of, is The Gospel-Faith of Jesus Christ (as Men call it) which indeed hath some ground of Rest, both from Scripture and Reason, as they think.

Men in our Days have given Distinctions of Faith, as namely, Historical, Temporal, and Saving. But leaving the two former, I come to the latter, and shall unbosom my sad Experience of Deceit in the same.

1. Concerning this Saving Gospel-Faith. I own there is a Faith, which in Scripture is termed Saving: Yet that which Men call both Believing and Saving, I find not to be so.

And *First* of all, Men call true Faith, *A Dependance upon Christ*, or believing Christ dyed for them according to the Scripture. Now Faith is neither a Dependancy upon Christ, or Believing according to our common Exposition, That Christ dyed for us; these, if they be so in the Heart, as a Creature doth conceive, yet they are but the Effects and Fruits of Faith, in its spiritual Act, upon or towards God; but this many make their Rest and Shelter, that if they can but believe Christ dyed for them at *Jerusalem*; and that thus Believing they can go out of themselves; that is, only deny their own Righteousness, and believe that Christ is theirs, and that he dyed for them,
this

112 *The 15th Rest of Souls, below*

this is a Rest sufficient: When indeed the poor Heart, is both Ignorant what Faith is, and what going out of himself is. For never can a Creature go out of himself to *Christ* or *God*, before there be a clear Manifestation of *God* in the Heart. Now the Creature, who is thus Resting upon his believing in *Christ*, is altogether Ignorant of any Manifestation of *God* to him, or in him. For Faith is a supernatural and divine Light of *God*, communicated to the Soul, by the Spirit of *God*; which after this Manifestation of Light, the Creature comes to see and behold the Glory of *God*; by which Faith he is made to believe; yea, which believing is an Effect or Act of the said Faith, upon or towards the same *God* which is revealed.

Now, in the *First* place, Believing is not Faith; but an Effect thereof.

Secondly, Believing is an Act of *God* in us, to himself, and so no Rest.

Thirdly, Nothing which flows forth from Man to *God*, is to be a Rest. No Act whatsoever is to be a Rest, as it is purely exercised in Man, tho' of *God*; but *Man's Rest*, is to be One who acts all in Man, who is *God*. Many Men are thinking highly of themselves, because the Scriptures declare a *Christ* crucified for Man; and they are made to believe he was so for them, and so are made to deny their own works of Doing, and to depend only upon this *Christ*, which indeed the poor Hearts be ignorant of, and know him not, neither have any Manifestation of

Jesus

The Appearance of Christ in Spirit. 113

Jesus Christ in them, in any particular way, but only from their own Imaginations and Fancies; they still confidently believe that this *Christ* is theirs, and he dyed for them; and here they Rest, and make their Habitation; concluding this to be Faith, and the Knowledge of *Christ*; which, indeed, if such a *Spirit* knew what Faith were, or the Knowledge of *Christ* were; this would be dissolved, if not destroyed; and it would find its Faith and Knowledge to be an unsound and unsafe Rest, to be centred upon. So that I say, That that is not Faith or Believing, which Men so call; and if so, it were no Ground to Rest upon.

For, in the *First* place, A Man must truly know, within himself, what Faith is, before Man can truly believe.

Secondly, He must also know what this *Christ* is, he believes in, before he can depend upon him, and believe truly in him.

Thirdly, *There must be a clear Manifestation of God, or Christ, in Man, before there can be any true Knowledge particularly of him, by Man.*

Fourthly, *Christ's dying at Jerusalem* shall then be known to the Heart in a more spiritual Manner than ever: And the workings of that Death, shall be found in that Heart, to be such as formerly it did not conceive of.

Fifthly, He shall know that Dependency upon *Christ*, and his former believing in *Christ*, the truth of which he hath formerly tryed by
visible

114 *The 15th Rest of Souls,*

visible Signs and Marks, is now made to be a Fancy, not Faith; and an Effect of Dark-ness, not of Light. And now he finds another Dependency and Believing in him, flowing from another Ground than before he knew; and that the matter he rested upon in his own Imagination, which he before called a Christ dying for him, is now changed, being it was but his carnal Conceptions, and fleshly Teachings and Actings: And now he is made to see the the spiritual Sense; and so to judge of the Truth of an ever dying, yet ever living, transfigured, glorified *Christ*: So as now he is making his Habitation, not amongst the Beasts of the Field, in his former Fancies and fleshly Teachings; but in the spiritual Heavens, where lives all just Men, made Perfect; and all perfect Men, made to live by, or in the Life of *God* or *Christ*, so as he is changed into Glory; and his Rest is made glorious.

Sixthly, When this is come to pass, Men shall know really the Mystery of Faith, and why it is called a Mystery: And that same Spirit shall know a difference betwixt the Mystery of Faith discovered to the *Conscience*, coming, as it were, from *God*, and the keeping and exercising of the Mystery of that Faith in a pure *Conscience* to *God*; and that Believing is not Faith, as it purely comes from *God*, discovering it self, and the Mystery thereof to the *Conscience*: But it is the exercise of that said Mystery of Faith by *God*, in *Conscience* to *God*. So that the Mystery
of

The Appearance of Christ in Spirit. 115

of Faith in it self is one Thing, and believing and dependency upon Christ (if true) is another Thing. But the Effect or Exercise of the Mysteriousness of Faith in a Conscience which is pure, to or upon a God that is pure.

Seventhly, Men may believe *Christ* died for them, and from this believing may practise such Things as are required by him: Yea, may have much Peace and Joy in the same: And in this his own Works, he may abhor and detest, not setting them up with *Christ*: And this he may do from a Scripture, notionary Knowledge, only got in the Head, where he is swallowed up with his Conception of his Enjoyment of *Christ* and *God* by believing; and so may live in a way of Dependency upon Christ, as he is declared and set forth to dye for Man at *Jerusalem*; from which Knowledge, believing, and dependency, there is begotten much Deadness and Security, in which he may suffer and rejoyce, he may dye and live in it; exalting *God* much in Word, and seeming Actions: And yet all this time ignorant of the Ground and Mystery of Faith; yea, ignorant of the Knowledge of *Christ*, which begets the true Exercise, and living by Faith: Yet if this which I now say were true, yet it were too low an Element for any Spiritual Heart to make his Habitation or Rest; but in this same they are to be as Men of Hope, *2 Thes. 3. 5.* waiting for, and hastening unto the coming of *Christ* in the Clouds, *1 Thes. 4. 17.* where

116 *The 15th Rest of Souls, below*

where they shall enjoy and have a Dispensation of Glory; and so shall be for ever with the Lord: For the Mystery of Faith is the pure Sight of an un-known, un-seen God, *Isa. 33. 17.* and the pure Sight of God in this great Mystery is from the pure Enjoyment of God, is the Kingdom of Heaven and Glory, and this must be within, and enjoyed by every Spiritual Heart.

This is the Place of Safety, where Saints Treasure lieth, and where they are to make their Rest, Habitation and Abode, *Col. 3. 1.* This safe Rest is not procured by, neither is it a Dependency upon only a heard-of Christ; but it is a carrying up of a Spiritual, Crucified Spirit, into a glorious God; who was, and now is made manifest, to live with, to Rest upon, and to have a Habitation in, for Ever and for Ever: And here the Spirit remains in Safety and in Glory, triumphing in him, and being swallowed up with him, is carried up into the Light and Life of God; knowing him in all Things, enjoying him in all Things; seeing him to be the Light and Life of all Things; being now gathered up into his Will, is wholly disposed by him; and therein with God is satisfied, and so Rests: Whereas Mens believing is very unsound; and if it were not, yet its very unsafe, being given to change: And being it is but some Exercise of something in Man, yet it being but an Effect, it is not to be a Rest; but Man is rather to be carried above it, after the Possession of him who can give Rest,

Rest, and ease all heavy Loads and Burthens of the Creature, *Mat. 11. 28, 29.*

The Sixteenth false Rest.

THe next Rest we in order shall speak of, Is the great Experiences many have of Deliverances given them by *God*, from inward and outward Streights; making them Evidences of his Love, and Matter enough to conclude Safety, Rest and Happiness; and in this particular there is some Gloss, and seeming Cause; as afterwards shall be produced.

And first of all, we will come to Spiritual Deliverances, as

First, Inward conflicts of Spirit; occasioned either by a Discovery of the want of *God*, or of a Soul's Misery without *God*; which occasioneth Condemnation and Apprehensions of Wrath, and so Sorrow, Mourning and Grief of *Spirit*; in which Condition the Soul lieth as in Hell, being filled with Horror and Fear: And looking upon *God* as nothing but a revenging and tormenting *God*: In which Torments of *Spirit* he lies groaning and mourning before *God*, being swallowed up in Darkness, and Bondage; attempting all Means to get Freedom and Liberty, from this his sad, woful and miserable Estate: Wherein Souls sometimes get Deliverance one of these three Ways.

1. Either

118 *The 16th Rest of Souls, below*

1. Either from extraordinary Pains and Diligence wherein he thinks if he could but do this or that, or attain so much Humiliation, or Mourning, or Repentance, then he should be Happy and in Freedom: Whereupon in conclusion he attains (in his own Apprehension) that which before he desired: Which stopping of the Mouth of Conscience, and a breaking Prison before God deliver, together with a Conceit of a Cure applied by God; when indeed it is a curing the Wound of such a Soul falsely; which in time will break forth to the greater Damage of the Party.

Or Secondly, It is freed by some cunning Sophister of Satan, either immediately by himself, wherein he labours to apply a false Remedy, thinking to put the Soul thereby into a State of Security: Or else mediately, by his Instruments in Ministry; wherein they come to daub with untempered Mortar, and so speaks Peace to Man, before God speak Peace within Man; and so doth as the Lord saith, *Heal up the Wound of the Daughter of his People falsely*; and from this have many poor Hearts been mistaken, when at any time they have been in and under such Torments of Spirit; they have not rested until they have run unto Ministers, to see what they will say; some of them putting them upon doing, some of them applying Cures to them: And here a poor Heart thinks to be satisfied; where he never Rests, but runs from one to another, from Creature to Creature, seeing if he can
get

The Appearance of Christ in Spirit. 119

get any thing from them, sometimes coming away with much Peace, other times coming away with a Lesson of doing; and by these Means comes Souls sometimes to have their Deliverances, and for a space Rests until it break forth again.

The Third Way wherein many others attain Deliverances, is from *God*: As the Children of *Israel* from their Land of Bondage, Tyranny and Task-masters; which though *God* himself did free them, yet notwithstanding was not to be their Rest, but to be their first step toward their Rest: So though *God* do sweetly deliver a Soul from, and out of this Trouble and Perplexity of Spirit, yet it is not to be a Rest unto him, or to be a Habitation for him to dwell in; but to be as it were the first step to his Rest.

Now some Mens Deliverances are of *God*, and some of themselves, and some of *Satan*; but none of these are to be Rested upon as they are Deliverances, seeing they may be true or false: Which until a higher Dispensation of *God* cannot infallibly be discerned.

Secondly, A Soul may be delivered from a resolved Self-murder or Destruction, when Temptation doth violently attend that way; yet notwithstanding though he be abundantly preserved by *God* in his inward Streight; wherein *Satan* would have him become his own Executioner; yet it is not any sufficient Center for any Spirit.

Or Thirdly, If it be a Deliverance of the Creature from the Wrath to come, presently

120 *The 16th Rest of Souls, below*

ly lying in the Apprehension of the Creature; yet not to be a Rest, or any Cause thereof.

Fourthly, If it be a Deliverance of the Creature from some violent Corruption or Lust within him; so as now *God* hath as it were freed his *Spirit* from that Lordly Power of inward Corruption, so as now he is freed from Sin, which formerly hath both dishonoured *God*, dishonoured Truth, and taken away his Peace. Now sometimes when this comes to be subdued, and the Soul delivered from the same, he Rests upon it; and concludes from it great Cause of Safety and Security; and as an infallible Testimony of *God's* Love; and here he makes his Center, when indeed the Heart cannot have true Rest in any Deliverances wrought for it by *God*, but must be carried up above the same into the Deliverer, who is *God*; so as in inwards, so in outwards, be it of what Nature or Quality soever: Yet many after the Receipt hereof wax the more secure, *make a God, of their Deliverances to Rest upon them*: With which, though they were in Love, yet they are not given for that end; no more then *God* delivering the Children of *Israel* at the Red Sea, should afterwards be a stop unto them, and a Center for them, before they came into the Land of Promise: Or that Deliverance of *Daniel*, or of the Three Children, or of *Fonah*, none of these were to be a Cause, either of Security or Center; but to be rather accompanied by *God*,

The Appearance of Christ in Spirit. 121

God, to put their Spirits out of themselves after him, who was to be a Rest unto them, and a Deliverer of them : So that the common, or special Deliverances of God, in these Cases are abused, and the end thereof dealt Deceitfully with ; and they are made that which God did not appoint them to be, viz. Rests ; and that which satisfies the Creature with the Receipt thereof.

Yet in the *Second Place*, I do not deny this to be one of God's Dispensations ; and the way he deals with Spirits both to discover themselves, with the Vanity and Misery attending the same ; where Man's Heart is made a Heart of Misery, preparing for Mercy ; this being the way to Rest and Peace, Happiness and Glory ; when God comes in the first Place to free the Soul from this his Deliverance, though it be of God still : As the other is the way to Happiness ; so his Deliverance the way to Rest ; that is the way to make the Heart enter into it, and be centred in it : For though the Rest in this Deliverance be discovered ; yet it may be long, before such a Heart do enter into it : As *David* saith plainly ; *return unto thy Rest, O my Soul, for the Lord hath dealt Bountifully with thee.* Now, though God may have dealt Bountifully with a Soul, yet that Soul may not be returned, nor centred in his true and proper Rest, though it be in a further work then Deliverance, inward or outward.

122 *The 16th Rest of Souls, below*

So that in the first Place, many Hearts it may be, have been in deep distress of Spirit, in the Pit where no Water is, and now are it may be in such a Condition as they are at great Freedom, and live in much Joy; yet such a Heart it may be freed in his own Sense and yet intended by God, to be brought into his former Bondage and Misery; because his Wound is falsely cured; and having not been willing to wait *God's* Time, is fall'n thereby into carnal and unsafe Security. Therefore Souls had need beware of false Deliverances.

2. Satan that *Spirit* of Deceit, may drive on his Design in this Particular; to have a Soul delivered by Deceit; seeing before he could not prevent the Cause of the Sense of his Misery; and seeing he could not prevent that, he labours to deceive the Creature by proposing, and working Deliverance for it, before God deliver it: The Heart being willing to imbrace and to have Deliverance before his time.

3. If this be not, but that God goes forwards, to make such a Heart a Heart of Misery, and so prepare it for Mercy, and work admirable Deliverances for it, both within and without; yet notwithstanding it is not sufficient the Soul Rest here; but such a Heart is to wait for a higher Dispensation of God, this being God's leading-way thereto.

The Seventeenth and last False Rest.

THe next and last Rest which we shall speak of, is by some waited for, and by others pretended to be received: To wit, The extraordinary Gifts of the *Spirit*, whereby both Worship without and God within, is confirmed, and in their Apprehension sealed up for Truth,

Now for my own part, I look upon both either in the Condition of waiting for it; or in the Pretence of the receiving of it, to be un-sound, or an un-safe Principle,

1. In a waiting way, there are, who are waiting to have the Spirit powred down, in such a manner as they shall be able to do Miracles, and visibly to cast out Devils. But I think this is a meer Mistake; for those casting out of Devils and visible Powers given to the Apostles and Saints, was given only as a Dispensation of God, in that Administration the Apostles lived in; and not to be any Dispensation intended to be given to any other, after that Administration was confirmed and settled.

2. Those visible Powers were given them for the Confirmation of the Gospel in a visible Form, to seal the Truth of that Form of Words, which was to be left unto all Ages. Now if we had new Scriptures to writ, and a new Gospel to declare; then I confess for the Establishment of the same; it would be

124. *The 17th Rest of Souls, below*

necessary to have the same confirmed by visible Miracles and Powers. But

3. It was given to be a Figure of the glorious manner of the workings of God in the Soul; and the casting out of Devils and curing Sick, opening Eyes, and the like (*Isa. 26. 12. Phil. 2. 13.*) these were to demonstrate unto us, that as the coming of Christ in the Form of Flesh, was attended with these Signs and Miracles; *So the coming of him in the Spirit; should be attended with inward Signs and Miracles; to wit, internal and divine Powers, the casting out of the many Devils within; the opening of the Eyes of the Understanding, and the curing the Wounds of the Soul (Luke 24. 45. Eph. 1. 18. Isa. 60. 1. Joh. 5. 25.) the opening Man's Ears to hear the Voice of Christ within; to have a dead Lazarus Soul raised up in the Spirit.*

Now the Rest, was but as Figures, tho' real, of what God did hold forth should accompany the second coming of Christ in the Heart, *Mal. 3. 2. Mat. 25. 12, 13.* And if Souls did wait for this, their Expectations should not be so much frustrated as it is in the other, and shall be. And as for the great Miracles that shall be wrought, must be within, and felt by Souls, when Christ appears in the Heart: *So that these External Powers, shall be turned into these Sayings, The coming of Christ shall be with Power and great Glory: Mat. 24. 30.* Now Men are deceived I fear, who seek for his coming in any carnal or fleshly Way; or that he will make that to be the

powrings

The Appearance of Christ in Spirit. 125

powrings down of the Spirit, to wit, the casting out of Devils, &c.

But it shall be more Spiritual and Heavenly; even the Power of the Spirit within, to consume Men's Lusts and Self, and to cast out all those Spirits of Deceit, which internally do lodge within the Creature: So that the Letter which was confirmed by outward Signs after Christ appeared in the Form of Flesh; shall in the Mystery thereof be confirmed to and in us, by the Internal Workings and Miracles, which shall attend Christ's Spiritual coming in the Soul, and that in the Spirit. Now I say, that neither do Mens Writings, appear to be that which Men conceive them to be; nor if they did enjoy that the last which they wait for, it would not prove that to them, nor give that Content, Peace, Joy, and cause of Rest in them, nor Assurance to them, which they expect from it, and think to attain when they come to attain it. I wish that Men would turn the Wheel, into the waiting for the inward coming of these Things in a more Spiritual manner. For my own Part, I think they would enjoy more Quietness in their Spirits for the present, and more Settlement and Rest, Peace and Safety in them for the future, when it comes to be Experienced: But I think I may say thus much to such Spirits; that I think when they enjoy that they wait for, viz. the powrings out of the Spirit, from which to enjoy Power to work outward Miracles; it will be in the Enjoyment thereof. But I

126 *The 17th Rest of Souls, below*

should be sorry, to live without the Enjoyment of God to that Day ; and I am confident all such Souls shall be weary before they see the same enjoyed by them.

But *Secondly*, To all such as have the same in Pretence ; I do not see how they can make them any safe Rests ; seeing that *Saul* and many others did go as far in the Gifts of Propheſie, or any other Gift of the Spirit, as any almost who did sweetly enjoy God, and that was the Cause why those Words were spoken, *They shall say in that Day, have we not Propheſied in thy Name, and in thy Name caſt out Devils, &c. Mar. 7. 22, 23.* Yet ſee the Reply of *Chriſt*, he did not own them in the ſame ; though they did make it their Rest before, and their Plea then ; yet it was nothing, but that which proved both un-ſound and un-ſafe for them.

Secondly, The Workings of Antichriſt and the Myſtery of Iniquity doth Work withal Deceivableneſs, doing great Wonders in the Eyes of the World ; yet alas it is, both for the deceiving of the Party who hath it, and for the deceiving of the Parties who believe it ; witneſs the Word of the *Magicians*, who when they acted the ſame thing *Moses* did ; yet the Parties who acted, and the Parties who believed the ſame, were both deceived : So though there were any in our Days, who could do the ſame Work, that they or *Judas* did, yea, greater than they did, yet the Parties, might be Rebrobates and Caſt-aways : And however, they may be ſuddainly

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The Appearance of Christ in Spirit. 127

ly taken away, and therefore unsafe for any Soul to Rest thereon: *It must be the Power of God within, and those inward Miracles; which God works as the effect of his coming; viz. The casting out of the Devils within; and bringing down Mountains of Pride and Self; and exalting of his Christ in the Soul,* so as the Soul is un-bottomed of all his false Props, and carried wholly out of himself, above himself into the Power and Majesty of that *Christ* exalted, to live by and in that same Power and Glory, by which God lives in the Heart: So that I say, to look for outward Powers in this Case, as I and many more have done: Or if they were enjoyed, to make them their Rests, both are to me un-sound; and every Party as well as my self, shall find the Evil, and un-soundness thereof.

Now having discovered as many false Rests as at present I am free to discover, I shall in the next Place shew how difficult it is, and how hard it goes with the Creature, to part with these his false Rests; which are false but in reference to his Resting and abusing the end for which such a Dispensation was given.

The Soul being in the first Place, as I may say, Establish't upon them, making them his God, be they Forms or what they will, when it seems to be taken away, he being brought to a non-plus in his Spirit: He cries, They have taken away my God, What must I do? So that there ariseth as it were a Storm

128 *The 17th Rest of Souls, below*

within this Creature, which begets a Spirit of Discontent in the Creature : Witness the same in *Jonah's Gourd* which God had given him, yet being abused in the end for which it was given ; in the taking of it away, there was a Spirit of Murmuring and Discontent. And thus it is always, *when Creatures would be Resting upon any thing below God ; when God seems to take it away from the Creature ; The more the Soul was glued to it, and Rested upon it, and made a God of it ; the more difficult and hard it goes with the Creature to part with the same ; yea, the more Discontent doth arise in that Heart.*

First then, It ariseth from the abuse of our being glued to any Administration, so as not to use it to that end for which it was appointed.

Secondly, The cause partly of this ariseth sometimes from the Greatness of the Loss it works in the Creature, in being to part with the same ; as many Souls it may be have spent the Glory of their Age and Strength, to patch up a Religion of their own, and have taken much Pains to accomplish the same. It may be hath been twenty Years a Professor, and hath all this time been labouring to patch up a Rest, and having got one, in one Moment God rases the Foundation thereof: This Works such a Loss in the Soul, as indeed to have many a glorious Gift burned up ; yea, many a glorious Day of Joy, twenty Years Profession

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The Appearance of Christ in Spirit. 129

in one Moment laid in the Dust ; and now to deny it self in all his Pains ; and parts of Wisdom and Knowledge : This must needs go hard and be very difficult with a poor Heart, to part with all : And the Creature will have many Shifts and Puttings-off before he will be made freely to part with all, and to deny himself in all.

The Condition of such a Soul, is like a Man that all his Days hath been taking Pains Night and Day, to comprehend some Estate ; and when he hath got such an Estate, he falls a Building, and makes great Buildings ; and when he hath furnished the same, takes delight in it, and sets his Heart upon it ; and behold, when he is solacing himself in what he hath got and done : In a Moment there is a Fire consumes the same to the Dust ; which being beheld by the Party, he is amazed, and much perplexed in his Spirit ; upon which Occasion, in some it begets Death ; in others Discontentedness and Murmurings ; yea, repinings of *Spirit*, so as it is not only a Day of Sorrow, but it continues so : And this Party's Loss being exceeding Great, and his Expectation frustrated, he is now at a non-plus, not knowing what to do : So it is with a Heart after God either hath given Gifts, or something below himself, or for the which the Creature hath been labouring all his Days ; and at last, having attained so much, as now he Rests with the Church of *Laodicea*, in a conceited Happiness : When God comes to

burn down this House, the Soul hath been all his Days building, though upon (it may be) a false Foundation, he lays the Creature and his Work in the Dust ; so as now the Soul is stript naked of all his conceited Holiness, or Righteousness and Happiueſs ; upon which sight the Creature is wrought into an Amazement and Astonishment of Spirit, wondring what God is a doing with him in this sad Condition, which works Death and Sorrow and the Grave, and nothing but Discontentedness before ; and a labouring to stand, and not to part with the same, until he be forced to it by an unresistible Power : The Soul before is crying, What must I be stript naked of all ? What is all my Praying, Fasting, Mourning and the like, all taken from me ; so as now I have nothing to Rest upon ; Must I part with all ? Oh, especially this Creature's Riches is hard to part with, as it was with the Young Man who wanted all things, in the want of one thing ; who notwithstanding had enough of the World, and I fear, too much of this we are speaking of, for he was nigh the Kingdom of Heaven, yet to part with all for a Christ, Oh how loth he was : Oh this parting with All goes hard, makes many Sorrowful either in respect of outward or inward Riches : *It is most commonly this inward Riches which is the Life of most Professors in our Days, until God un-bottom them of their Professions, and Forms, and Self-doings and Fulness : And the most that are destroyed in our Land, I fear are*

The Appearance of Christ in Spirit. 131

are in this Particular: When poor Creatures are so glued to themselves, or Forms or their own Righteousness and Self-riches, that indeed they live upon the same; and make a Life out of it, and a God upon it: And so dwell, as though they were in Heaven; when indeed they are neither in the way to it, nor possessed with it: But if ever God appear either to them or in them, God will unveil them so, as indeed though they have been Professors never so long, and in the same are become Rich in their own Eyes, and in the Eyes of others, yet I believe God will burn it up, and bring them to a Loss; and make their high and lofty Spirits lie in the Dust; as he hath done with many in their Condition.

I look that the greatest losers in our Days, shall be the longest and tallest Professors; tho' in their losing, it may for the future tend to their greatest game: Yea, England's Professors shall ere long, cry out of their inward Losses, more then their outward Losses: And they shall be stript more naked in matter of Spirituals, then ever they were of Temporals; though in the Loss of both it may be accompanied with little Freedom, but rather Unwillingness at present, and repinings of Spirit, tho' at the last they may be delivered from their Straits, and be cloathed with the Sun, and then shall trample the Moon under their Feet; I do not speak of Professors in reference to any particular Faction; but I speak of all under what Denomination or Title soever, that are professing

137 *The 17th Rest of Souls, below*

resting God, before they be possessed with him; who are storing up inward Riches, but not of the Spirit, and Rest upon it, as tho' it were of God; which when God makes it manifest by the Day, according to that Scripture, 1 Cor. 3. 3. &c. it burns and is consumed; either because it was not of God, or else because it was Rested upon below God: So that now to be brought out of the Creature and all its own Fulness, or false Actings, are so contrary to it, and so for the annihilating of it; so that indeed Man in and of himself will oppose God, and stand out against this Work of Annihilation: To have a Creature who before was Rich in and of himself, or from some Administration of God; below the Enjoyment of God in the same, and according to which, and for the want of which, the Creature makes his Habitation below Heaven; tho' he lives as an Angel; yet as miserable as any Devil, in reference to his want of God in a way of Enjoyment; it being thus with a poor Heart, that to part with his false Rest is so hard and difficult; How then comes the Soul to see them to be false; in reference to his Resting upon them, tho' they may be true as they are an Administration of God, I say, how comes the Soul to see them to be false, and so either willing to have them either dissolved, if they be Administrations of God, or burned and consumed, if they be of the Creature? In answer to this, we will say both ways in Scripture and Experience. And

First,

The Appearance of Christ in Spirit. 133

First, God makes them known to the Creature, and him willing, at last, to part with them, by discovering unto him, the emptiness of these Dispensations, wherein he is made to see the Non-satisfaction and Unsafeness thereof, if continued in by the Creature; as thus, either by discovering unto a Soul, the want of his Presence in it, wherein it appears to be truly empty, or else by frustrating the Creature's Expectation, in the not enjoying that from these things, but in Conceit, which it did expect to find in them, and receive from them; and herein God hedges up the Soul's ways with Thorns; so that now it cannot find that Comfort and Refreshment in those things which formerly it Rested upon, and drew Comfort from: Now God making them empty and vain to the Heart, it is forced to cry out, as *Solomon*, of the Vanity thereof; and to say with them, in the 24th of *Isa.* and 16th verse, *Our leanness, our leanness*; so as now he is made willing to submit to the burnings up of his Expectation, by seeing the Vanity of his Conceptions in them.

Secondly, *By representing to the Understanding a more excellent Rest and Center for his Spirit, both sure and safe*; this begets a breathing after the Enjoyment of that Rest which it is made to see without it, not as yet enjoyed by it (*Isa.* 11. 10. & 13. 16. & 28. 8.) this same makes the Soul willing to forego the one, that he may enjoy the other.

134 The 17th Rest of Souls, below

other : For as *Canaan* was discovered to the Children of *Israel*, to be more Excellent and Glorious than that place of *Egypt* was, wherein they were in Bondage ; which made them, at their departure from it, to be willing to part with the *Garlick* and *Flesh-pots* : So it is with a Soul in this Case, the more the glorious Rest of *Christ* is represented to any Soul, the more it doth discover false Rests, and the more it doth unbottom every Creature thereof.

Thirdly, They are discovered too, and unbottomed off these Rests, by the departure of God from any Administration ; so as the Soul desires not to Rest, where God is departed : For if it hath been thus with the Creature, that the Cause of its Rest hath been the Appearance of God, in such an Administration or Dispensation, yet if now he see clearly that God is departed from it, he Rests no longer ; being the Ground why he rested was, and is taken away, or removed : For as God promised to be in, and appear to his People, in the Temple, and in the Administrations under the Law ; yet not for everlasting continuance ; but that afterwards he did intend to withdraw his Presence from them, and so to disannul the use thereof : So in any Dispensation of God, below his spiritual Appearance in the Soul, he intends to appear at such a time as himself hath appointed, in the use of the same ; but afterwards to withdraw himself from it, for some end best known to himself.

Now

The Appearance of Christ in Spirit. 135

Now this is that I say, God's departing and ceasing to appear in a Dispensation or an Administration, Is that which both discovers the Resting therein to be false, and is a further means to unbottom the Spirit of a Man, for making of it his Rest any longer : For that Soul that is led into any Administration by God, in the which God appears ; when God with-draws from it, and ceaseth to appear any more in it, the Soul doth the like also.

And in this he follows the Lamb wherever he goes, *Rev. 14. 4.* So that I say, It is the departure of God from any Condition (which if the Creature hath been made sensible of it) doth represent the making a Habitation in it, and the Resting upon it, is both below God, and contrary to him ; so as in the same he is made willing to part with, and to see when God is known to be departed from the Vanity of making any thing his Rest, tho' given of God, until God do everlastingly appear *within Man, carrying up the Soul and Spirit of Man into himself.*

Fourthly, The next way God discovers these to be false Rests, and makes the Creature willing to part with the same, Is by appearing in a more glorious Administration to the Creature ; and this is the reason why *Christ* comforteth his Disciples, when the form of the Flesh was to be taken away, by telling of them, *He must go away, or else the Comforter would not come,* John 16. 7. as if he should say, Unless I depart, in the form
of

136 *How false Rests are discovered.*

of Flesh, or in this outward Dispensation, you cannot enjoy me in a more glorious Dispensation of the Spirit within you, which should for ever abide with you: It is the Substance of what God intends to make manifest in your Spirits.

I am in this fleshly Dispensation a Figure, and I must depart, that I may more gloriously appear within you, and lead you into all Truth, more glorious than yet you see or understand. It was so with *John* and *Christ* in the Flesh; as *John* did decrease, so *Christ* did encrease, *John* 3. 30. It was indeed the encreasing of *Christ* in the fleshly Administration, that made *John* in his Administration decrease: For the Dispensation of God, in the Flesh of *Christ*, was more glorious than the Dispensation of *John*; so that in Spirituals there is a giving way to a superiour or more glorious Administration, by an inferiour or less glorious Dispensation: For the more of God appears in any Form, the more glorious is that Form: Now God did more appear in *Christ*'s Form, than in *John*'s; which made *John* decrease and give way unto the Dispensation of *Christ*: From whence I observe, That no Man is to forsake any Dispensation, so long as God appears in it, and makes it a living Dispensation: For the Apostles were not to cease walking with, or to depart from *Christ* in the Flesh, until God was departed from it, and ceased according to it, or by it: But all the Apostles were

were to continue in that Dispensation, so long as it was a living Dispensation.

So it was with the Dispensations under the Law ; they were to continue in them, so long as God appeared in them, and continued with them. So shall Souls follow, as God leads : As the Children of *Israel* were to abide in any place, so long as God abode in it : So we : And as they did move, when God moved from it ; so are we, until we are in our perfect Rest, *Numb. 9. 17, 19. Heb. 4. 9.* For it is the Presence of God, in a particular Thing, which is both to be a Soul's Leader, *Exod. 34. 14, 15.* and his cause of stay in the use of any Dispensation : So it was with *Moses*, *Unless thy Presence go along with us, carry us not hence.*

It hath been, and still ought to be, That Saints removing out of one Condition into another, or from one Administration or Dispensation into another, hath been by the Presence of *God*, either going, or removed from such a Dispensation : So that there may be a Folly in this Particular, for any Man to cease acting in Forms, or in such an Administration as *God* hath brought him into, and truly appeared in, until there be a clear departure of *God* in the same, leading it into a more glorious Administration.

Secondly, *God* seldom doth depart from one Administration, until he appears in a more glorious manner in another : As *God* did not depart from the Administration of
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138 God's way of unbottoming.

the Law, until he appeared more glorious in the Administration of the Gospel.

So it is now, That there can be no expelling *Clouds*, but by *Light*, so there can be no other way to take off a Soul truly from the use of any Form, until God appear in a more higher Dispensation. For as the Appearance of *Christ*, in the *Flesh*, was the Sum and Substance of the Forms of the Law, and was not to be disannulled before the Substance came, *Heb. 8. 1. Col. 2. 17.* so it is now : *The Sum and Substance of all Forms and Administrations, is Christ in the Spirit*; and until the Substance of them be come perfectly into every Heart, there can be no true Cessation of that Heart, in Forms or Administrations, which are Gospel-Forms or Administrations.

So that God departing sometimes from an Administration, and appearing more glorious in another, either within or without; is that which both unbottoms the Soul of Resting in it, and that which makes the Creature willing to part with it. For the want of this, the *Jews*, not beholding *Christ*, the Sum and Substance of the Law, come in a more glorious Administration, they were unwilling to cease acting in their former Administrations; the Veil being not taken away, *2 Cor. 3. 14.* whereby they had been made to see the Substance of those Forms, establish'd compleatly in a *Christ*, *Col. 2. 10.*

But

But *Lastly*, The chiefest and onliest way why the Creature comes to be willing to be most free to part with, and to have a discovery of all Dispensations below the Appearance of *God* in the Spirit to be no Rest, is by the glorious Manifestation of *God* in the Soul; whereby,

First of all, *He appears as a glorious Light within Man.* And this *Light*,

1. Expels all the Clouds from off, or out of the Creature; which kept the Creature from beholding a real difference betwixt a true Rest and a false: So long as Man is without this, no marvel then, tho' he be not able to discern, whether his Rests be true or false: But now, when *God* speaks in a Soul, *Arise, Soul, shine, for thy Light is come, and the Glory of the LORD is Risen upon thee, Isa. 60. 1, 2.* Then this true *Light* shining into the Soul, it makes manifest all things; whereas, the Soul before had a Veil upon him, and a Cloud over him; but now the *Glory of God* is Risen in such a Creature's Heart, whereby he is made able to judge, by the *Light of God* dwelling in him.

Secondly, As it doth discover what is Fal-lacy; so it reveals what is Truth: It advanceth Truth in the Soul, tho' the Soul before was ignorant what difference there was betwixt the Appearance of *God* in Forms without him, and the Appearance of *God* in the Spirit within him; of the difference betwixt a transform'd Rest resembled, and a true Rest in the Spirit manifested; of the
end

140 *Away both to discover and unbottom.*

end of all Forms and Administrations, with God appearing in them, without the Creature, before the Substance of the same be come in the Glory of the Spirit within. Now this true Light makes all manifest (*John 3. 21.*) and is a clear evidencing Light within Man; discovering Him who only must be the Center and Rest of the Soul; which before it heard of, but now comes to see and experience the same. This Light removes all Obstructions out of the Creature, and makes his Judgment act according to this Light within him; so that it is a Light not only expelling Clouds, but clearly demonstrates a real difference betwixt Truth and Falshood; so as now he is made to see the place God hath set every Administration or Dispensation in, with the Time, Place and End.

Thirdly, This Light makes not only manifest Things as they are, *John 3. 21.* and so takes the Soul off from them; but it doth dissolve all those Administrations the Creature hath had without him, by the Glory of God in the Spirit within him: So as the breakings of the Day doth dissolve the Dispensation of the Night; so doth the dawning of the Day in the Heart of a Saint, dissolve, not destroy, any of those Administrations or Dispensations of God, in which God did, in some measure, appear to the Creature; for as the Night is of God, as well as the Day, yet the Day doth dissolve the Dispensation of the Night: So, tho' many Mens Dispensations were of God; yet, notwithstanding, when

The Coming of Christ is Glorious. 141

when God appears, they are dissolved and do not now appear; because a more glorious Manifestation of God within Man hath appeared.

Fourthly, Yea, this Manifestation of God in the Spirit doth swallow up all other Dispensations; so as now they are gathered up into the Substance thereof, who before did send them forth; as the light of the Stars, and the light of the Moon, are borrowed Lights, or Lights inferiour to, and sent out from the Sun; and when the Glory of the Sun appears, they all appear bodily and substantially in the Sun: And as it is that the Light dwells in the Fulness of it in the Sun, and all Lights are borrowed from, or accationed by it; and that Light is that which swallows up all other, when it comes to appear; so it is with God, appearing in the Spirit; he appears as the Fulness and the Substance, or Body of all other Lights (Col. 2. 17.) which are true, tho' sent by God, in their Dispensation, to accomplish his own Design: Yet when God breaks into all Souls, in the Glory of the Spirit, this shining of God into the Soul, (2 Cor. 3. 10. & 4. 6. & 3. 10.) doth swallow up all his former Appearances in any Dispensation below this, and gives way, and submits, and so gathers up and meets compleatly in the Body and Substance of them (Col. 2. 10. 17. Tit. 2. 13. 1 Pet. 4. 14.) which is God truly appearing in the Spirit of Fulness and Glory; this makes the Heart free to part with any thing, tho' never so dear to it, which is obstructive

142 *The Coming of Christ is satisfactory.*

structive to, and keeps the Soul from any Enjoyment of this glorious Dispensation ; yea, this is that Dispensation, which doth destroy all Administrations, or Forms, or Dispensations that are not of God ; what is of God before, shall be swallowed up in it ; what is of Man, Self, or Satan, shall be destroyed by it (2 Thess. 2. 8.) This is that which truly discovers to the Soul all his false Rests, tho' never so seemingly Glorious ; yea, tho' they be of Satan's Transformings, or of self-resemblings ; yet it lays them all in the Dust, and unveils them to the Creature ; so as they appear in their Colour and Place ; which sometimes works a mighty Indignation in the Heart, against the ways of his own Heart (1 Cor. 7. 11.) when his Lewdness is discovered unto him, so as he is not only made free to part with the same, but he is brought out of love with himself, for Resting upon the same, so much below God or Christ. Again, In the Manifestation of God, there is satisfaction ; Peace and Rest possesseth the Creature instead of the other ; this Peace dispossesseth the other Peace ; this Satisfaction maketh nothing the other ; whatsoever Objection or Dissatisfaction was before, or doth arise since, now they are all fully answered, and the Soul compleatly satisfied ; so as now he is brought out of a Dunghil, into a Palace, from a mean Condition into a glorious ; to wit, even to live by the breathings of divine Truth in him ; so as now he lives, because God lives, and is satisfied

The Coming of Christ is satisfactory. 143

tified with the flowings in of God, and eats of that which God eats of, *viz.* Love, Glory, and Happiness. Nay, further, there is Fulness in this Satisfaction; *he fills the Soul with himself*, and how can then this Soul do any other, but be free and willing to part with any other seeming Fulness or Good, when now he is filled with him that fills all in all, in all things? *Eph. 1. 23. So as the Waters cover the Sea, Isa. 11. 9.* so is the Soul truly (*pro tempore*.) filled with God until he assuage it, or seem to be departed from it; or else enlarged the Capacity of the Creature with more of himself: Now seeing that God comes in with such a Fulness into the Heart in his Dispensation; it must needs discover the Emptiness and Vanity of his other Rests, and cause a sweet Willingness to part with the one, and embrace the other.

And lastly, It comes in Power: *Which day of God's Power (Psal. 110. 3.) makes the Creature willing to part with any Darling, though never so dear and near to him, both freely, cordially, and with much simplicity of Spirit; whatsoever the Day of God in its Light and Glory doth discover to the Soul not to be of himself, this the Day of his Power doth accomplish the same to the full in the Soul; yea, though it be the Life of a Soul; yea, though it were its God and Happiness in it, yet they all are nothing, when God and it stands in Competition in the Soul, whether of them should be advanced.*

Thirdly,

144 *The Coming of Christ in Power.*

Thirdly, Christ made manifest in a Heart, and his Spiritual coming into the same, is like unto a Fire which burns up and consumes all things that are in the Soul of his own, which keeps the Creature below God; therefore saith the Scripture, *Who may abide the Day of his coming, or stand when he appeareth?* And he shews the Reason thereof, *for he is like a Refiners Fire, and like Fullers Sope*: To Refiners Fire he is compared: The Appearance of Christ in the Love of the Spirit, is like Refiner's Fire, to refine and purifie, yea, to burn up and consume in Souls, what is not of the Spirit, and so to bring the Creature to a Loss, though in the same Salvation shall be made manifest, as according to 1 Cor. 3. 13, 14. where saith he, *if any Man's Work abide, which he hath built thereupon, he shall receive a Reward*: But if it burn, the Creature shall lose thereby, yet he must be saved, yet it must be by this Fire, which did consume and burn up his Hay and Stubble: *Now as Man's Work shall be revealed by Fire*: So if it be not of God it shall be destroyed by the same: which Fire is Love, which is God: And thus when he brings a Soul, by his appearing, into the greatest Loss, then is he bringing a Soul into the greatest Gain: So that that which proves Destruction of his False Rests; is that which brings him to the true Rest; and so though it be a losing for the Present, yet his greatest Loss becomes his greatest Gain.

Now

God manifested doth the Work. 145

Now I know there are many Rests that are destroyed or dissolved, before this day of his coming; and as there is one taken away, the Soul finds and seeks after another; and runs from Mountain to Hill, to get ease of a Tormenting Spirit; so as Man passeth through many Rests, most commonly before this Day: But now it may be the Creature hath such glorious resembled Rests, that it cannot be found out before the Day of God's thus appearing, then these seeming Rests are they which are discovered, upon the Appearance of himself in the Soul: But some Souls pass through more than we have spoken of; some through fewer; *according as God keeps the Soul, and alone becomes the leader of him*: Yet many Souls that are come thus high, have found them by sad Experience, and others have found some of them, and others more; yet it is sometimes God's Way to permit the Creature to run out after the Ways of his own Heart; and at last to hedge up his Ways (*Hos. 2. 6.*) where many Souls lie at this Day in the Wilderness, not knowing what to do; being non-plust in their own Spirits; not knowing *what God is a doing, nor what he will do; or what they must do; sit still they cannot, all they cannot, but in their old Road.*

Having shewed the many Rests Souls pass thorow, and the difficulty of parting with them; together with the Ways and Means God makes the Heart willing; that now he may enjoy that true and unchangeable Rest

146 *A Description of true Rest.*

of Souls; which shall be the next we shall speak of; and that is, What this true Rest is; in which the Spirits of a Spiritual Man must be centred.

The First Description of true Rest.

ANd first of all, that Rest of Saints, or the Description thereof: It is something lying naturally out of the Creature or above it, not of it self attained by it; But revealed and made manifest in it, who is the Rest; which alone is God or Christ.

First, Christ it is clear, he lives out of the Creature: For he lay in the Heart of God (John 1. 18.) before we had a Being, and is discovered and revealed by God within us, when we have a Being, which was purposed by God to be revealed from God; and therein to be a Center and Rest to that Heart who doth enjoy it.

Secondly, It cannot be attained by the Creature; his Abilities falling short of the doing of any such Work: But he was the purpose of Love, freely intended by God before time; and as freely without the Creature comes to be made manifest by God in the Creature in time: For it is nothing which the Creature of himself can attain; which as a sure Rest in the Creature will remain; but it will fail the Soul, and prove a broken Reed.

The

The Second Description of true Rest.

S*Secondly*, It is unchangeable and unalterable Being, *seen by the Soul after it is revealed to him, which cannot be shaken after the Creature is centred in it*; wherein the Creature is carried out of himself, above himself, to Rest securely above all Fears.

First, Christ the Eternal Being of Spirits, God in God, only God, he it is that is an unchangeable Being, (*Isa. 9. 6. Heb. 13. 8. Mal. 3. 6.*) which alters not, neither is given to Change; for he was yesterday, that is, before time; he is to Day, that is, in time; the same he is for ever, that is, unto all time: *Heb. 13. 8.* Now if we look upon Christ as Saints Rest, we must not consider him as he was in any Form or Shape, for so he altered and changed into divers Forms and Shapes: But we are to consider him as he is *God, Eternal, Blessed*: Yea, as he is the Power of all Powers; and so he is the Foundation and Rest of Saints: For as he was in the Flesh, he was not to be a Rest, but as he was in the Spirit, so he is Rest, both Unchangeable and Unalterable, *In whom there is no Variableness, neither shadow of Turning*, *Jam. 1. 17.* So that now Saints Knowledge of him, and their Rest in him, is sure and abides: And this is that which heightens their Assurance, to see and know that the Rest of their Souls is an unalterable Rest: That though Dispensations Change, and he in those Dispensations,

148 *The Description of true Rest.*

yet the Center of his Soul abides for ever, and he kept unshaken in it ; because he Rests and Lives in and upon an unshaken, unchangeable Center.

Now shall the disquieted and molested Soul live in Peace, Safety, and Quietness, and none now can make it in this Case afraid ; but it lives above all Fears and Torments ; being kept safe in this Divine Spirit and Power, where there is neither cause of Jealousie or Fear ; but being they are removed, and the Creature firmly Establisht, so that all Storms do not molest him, and all Temptations do not un-rest him ; but he lives Triumphant above them, Triumphant upon them, by that Power in which he is Centred.

The Third Description of true Rest.

TThirdly, It is an unexpressible glorious Center or Being, wholly taking up the Creature with it, and giving the Soul full Contentment in it.

First, It is an unexpressible glorious Center ; the Lord promising in *Isaiah*, that he would accomplish a glorious Work, in filling the Hearts of his People with the Knowledge of himself, he Centers all in this, To him the Gentiles seek, and his Rest shall be glorious. *Isa. 41. 10.* Yea, the Rest of Saints is of the very Substance of his Glory ; which Glory

The Description of true Rest. 149,

is Christ, when he comes to be manifested in his Saints, and to be admired by them, 2 Thes. 1. 9, 10.

Secondly, It wholly takes up the Creature who is Centred in it; so as now the Soul or Spirit is wholly swallowed up of God; and unexpressibly overcome is such a Soul: The Glory of God, which is Christ, is that which swallows up Mens Spirits; and the more it appears in them, the more it overcomes them: So as now they are taken up in their Spirits, being gathered up into it, with nothing else but it: So as now the Souls Delight, Joy, Solace, is now alone in nothing but in him, who is become a glorious Center to him.

Thirdly, The Rest of Saints gives Saints full contentment: The full Satisfaction of Saints lies in Living and Resting compleatly in this Glory, which truly is *Christ*; so as Man sometimes is lost in the Greatness of it: The least Manifestation of this Glory, doth fill the Creature's Capacity; so that until the Capacity be enlarged with more of *God*, it can desire no farther Enjoyment or Discovery of it: So as now his Spirit is filled with Glory. And that which makes it the more Satisfactory, is the Centring of the Spirit up in it. Now *Christ* in the *Spirit* becoming a Saint's Rest, all other seeming Glories (which before the Soul was sheltred under and lived upon) are now vanished and decayed; and the greatness of this *Glory*, which is the Vision of God; yea, the Manifestation of his

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Glory

150 *The Description of true Rest.*

Glory in Man, takes up Man in it, to live wholly in it; and so to remain in compleat Satisfaction and Contentment of Spirit: For a great part of a Souls Rest consists in this very Particular, to wit, the Gloriousness thereof, together with the swallowing up of the Creature with it, and the giving the Spirit a compleat Contentment in it: For it would be in time a place of Weariness, unless it were a place giving the Creature full Contentment.

Secondly, It would be no place for Saints to delight and solace themselves in, unless they could be wholly taken up, and swallowed up with that which of Necessity must be enjoyed from it; and unless it did exceed all Glory that could be imagined, it could be no Rest for the Spirit of a Spiritual Man: So that it must be an unexpressible Glory swallowing up of Mens Spirits with it; and giving that Spirit compleat Satisfaction and Contentment in it.

The Fourth Description of true Rest.

IN the Fourth place, This Rest is a carrying forth of the Creature, out of the Creature, into the Place where he had his first Being, to live for ever in him, who is now become his manifested Being.

First, Before we speak of the Rest it self we will observe,

That

The Description of true Rest. 151

That there is no true Rest for the Creature in himself; For if Man either Rest in his pure Naturals, or upon any refined Property in himself, he Rests out of his proper Element: I mean, as he is a Spiritual Man: Yea, It is both un-safe and un-sound so to do: Neither can Man with any solid Delight, or true Contentment, Rest in or upon any, either pure Naturals, or refined Properties or Parts within himself, though Man could attain to his first Principles and Purity, yet if he Rested upon them, he would live below the true Center of *Spirits*: For indeed the Rest and proper Being of all Spirits, especially those that are renewed, is the Eternal Word of *God*: Which Word is *Christ*, who made all things in the World of nothing, into which nothing they are to return: But the *Spirits* of Men, or especially that renewed *Spirit* of *Saints*, that came down from the Father of *Spirits*, who begot this *Spirit* in them, not by Flesh, but by himself in his spiritual Breathings and Actings in the Creature; which *Spirit* of Man cannot live in any true Element, neither can it live satisfied, until it come into its proper and original Being, from whence it came: For every thing is in its right Place, when it is returned into its Original, and Place from whence it was derived; so that the Spirit returns to *God* that gave it, *Ecc.* 12. 7. and the Flesh of the Man into the Dust from whence it was derived: So that Man as he is Carnal and Flesh, it cannot be

151 *The Description of true Rest.*

possible that the *Spirit* of any should take much Delight in the same, so as to make it the satisfying Center: But yet after it is renewed, it may be compared to *Noah's Dove*, it sees the Deluge, and looks Abroad in the Flesh; to the Mountain of former Self-actings, and pure Naturals, yet it cannot rest in the same, neither can it take any Delight therein; But is made to return to the *Ark*, *Jesus Christ*; who tho' he is in the Soul, yet above it; as the *Ark* above the *Water*, so *Christ* above the *Creature*, though within it, as the Deluge in the World: So that the *Creature*, as Man, is no^t fit Place for a renewed *Spirit* to be centred up in; but he must by Divine Power be brought out of himself, into that Eternal Being of *Spirits*, who is said to be above Man, though in Man, *Eph. 4. 6.* as the *Ark* above the Deluge, though in the World.

Now Man cannot truly Rest in himself. But

Secondly, The Place into which the Soul is carried, is and was the first Being of his *Spirit*, and now manifested so to be to the *Creature*; which being was *Christ*: This *Christ* was *God's* Eternal Thoughts of Love, in which Man had a Being, and now comes in time as a Being to be manifested in the *Saints*; so the one was the unknown Being of *Saints* before time, where they lay in the Love and Heart of *God*, which nothing could remove them out of it: The other Rest, is the known Rest and Being of *Saints* made manifest

manifest unto them in time ; which Knowledge begets a returning of *Spirit*, who with much Weariness of *Spirit* have been waiting for such a Day of Redemption (*Luke 21.28.*) that it might return into its first Original and Being, and to be fully secured in its *God*, which before it neither knew nor did Experience : So that after the Heart hath a discovery of this Being, it is like a Loadstone touching the Needle ; the Needle can stand no way but towards the *North* and *South* ; so with the *Spirit* of Man, after it is touched with his Being, and *Center* manifested, it is not able to Rest in all the Glories or Excellencies that can possibly be imagined, until it be returned into its Being : He is like a Wicked Man, or Man of this World, who cannot act but in his Element : And like a Fish whose Element is in the Water : So with the *Spirit* of Man, he cannot act in his right *Sphere*, until he come into his first original Being, which is *Christ* in *God*, *2 Cor. 5. 19.* so as now it acts in *God*, and lives by *God*, and is taken up with *God* : And cannot live in any thing else, not as a *Saint*.

So that the truest Comparison that can be made of such a *Spirit*, is the Needle, and the Dove, which truly holds out this to us.

First, That *Christ*, the Ark is the Center, and the sure Being of the Spirits of *Saints*.

Secondly, There is no Safety or true Rest for the believing Spirit, but in this *Christ*.

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Thirdly

154 *The Description of true Rest.*

Thirdly, That it is impossible for any *Spirit*, who knows Christ truly to be his Rest; being once touched by the divine and holy Being of *Saints*, to Rest below the same; tho' many things may transform themselves, within the Creature, like unto it; yet upon them he cannot Rest; no more than can the Needle towards the East and West; but it is truly known, by such a *Spirit*, not to be his first Being and Original; and so disclaims it, as Christ did *Satan* in his Temptation: But is carried forth the more in Vehemency of *Spirit*, flying continually without Rest, until he be got into the Ark, which was the place from whence it came; and in Truth it is of such a Latitude, as all the World is not able, either to give Rest unto it, or produce true or full Contentment in it.

The fifth Description of true Rest.

F*fthly*, It is the centring up of a spiritual Man in a spiritual Place, not made, not created, but a being of himself, stands by himself, having his dependency upon none else.

1. Here is the subject matter of Rest, and that is the spiritual Part of Man, which is created again, and born of the Spirit, *John* 3. 3. For, *First* of all, no unclean Spirit or Thing shall come there, *Rev.* 21. 27. nothing shall enter into it, but that which is become

The Description of true Rest. 154

become suitable to it: *That which is born of the Spirit, is that which must enter into this Kingdom of Rest and Peace.*

Secondly, This Spirituality which is made in the Creature, is produced by God possessed in the Creature: For as a carnal Heart cannot live in God, no more can God manifest himself in any unpure Spirit; so as God, before he manifest himself to a Spirit, he makes it suitable to that Glory, which shall in measure be revealed unto it: So also before God give Man Rest in himself, he sets Man of himself to live in himself: For no carnal Mind or Will can attain God, before by God it be attained; and before God manifest to the Heart, the Creature is attained by him, he works a glorious Work of the New Birth in him; so that if Man were carried up into God (which is impossible before he be Born of God) there is such a disproportion betwixt the Purity and Holiness of God, and the Corruption and Carnalness of Mens Spirits, that the Rest of the Soul could be no Rest, for there would be nothing but War and Enmity; so that God always pulls down Mountains of Flesh, Pride and Self; and makes the crooked ways of the Heart plain, Luke 3. 5, 6. and brings down those false Rests and Christs in the Creature; and so after makes known a glorious Center to the Creature.

Now the Spirits being made Spiritual, by being Born again, it is made spiritually to judge, receive, and discern the Truth of
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156 *The Discovery of true Rest.*

this glorious and spiritual Place, 1 Cor. 2. 15. which no Man in the Flesh, or by the Flesh, can attain to, 1 Tim. 6. 16. whom never any Man, in the carnal Mind, hath seen, nor can see; so that Man's resting Place, together with the subject Resting in it, must be spiritual and of himself.

Now, *Secondly*, This place of Rest is Spiritual; so that Man, if he be in any true Rest, it is not carnal Forms or Ordinances, which shall cease: Neither is it the rarest Qualifications, or Expressions of Creatures; neither is it glorious Apprehensions or puffings up of Flesh; no, our Rest is beyond these, as far as the Light of the Sun is from the Candle: He is an unexpressible spiritual Being, One who makes all things Spiritual, that are Spiritual, by that Spirituality, in the Fulness of it that dwells in him: He is the express Image of God, Heb. 1. 3. yea, he is God, Equal in Nature, tho' Inferiour in Place, Operation or Expression: He is One in all Things; He is above all Things, and in him all Things consist, Col. 1. 17. So he being the Fulness and the Cause of Spirituality, He himself must needs be *Spiritual*. So that any Soul, centred up in him, lives above all carnal Forms, Ordinances, Qualifications, common Holiness, or fleshly Puffings up, either in false Apprehensions, or in inward Delusions: He is none of these, but is above these, which is the spiritual Man's Rest: And this spiritual Rest is nothing but God, who is all, and none besides him; who enjoys all
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The Description of true Rest. 157

in himself, and we in him; and by Vertue of our being Made, Born, and Begotten of him, we become one with him, and of him; so that now being Born of him, it is impossible that the Nature of God in us, can Rest or be satisfied, but alone in him and by him, it being of an everlasting and infinite Nature: But now, as it is Infinite, and of God in us, so it throws off all below God, and wholly and alone returns to him, and Rests in him.

Now, *Thirdly*, This Rest is not any thing created, or depending upon any other power but its own. Christ, as he was only in the Flesh, is none of the Rest of Saints: He is a Rest of them, as he becomes one with them in the Spirit; so as he is one with God, and we with him; one in God, and we in him, *1 Cor. 6. 17. John 17. 21, 22, 23.* Yea, very God, and we by him, *1 Cor. 8. 6. & 15. 45.* so that He is a Spirit not made nor created, but making and creating all things, for, and of himself, *Col. 1. 16. Rom. 11. 36.* and all by him was created; not as he was only in any Form or Shape in the Flesh, without us, not so to be a Rest; *but as he is God, made manifest in the Spirit, within us:* However Men deem of him, yet he is the Eternal Spirit, and Father of all Spirits, *Heb. 9. 14.* tho' distinguished from the Father in divers Acts, Shapes or Forms, yet he dwells substantially in God, and in whom dwells all the Power and Fulness thereof, *Col. 1. 19. & 2. 9.* And tho' he might be in the Form
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158 *The Description of true Rest.*

of Flesh, as Man; yet then he was in the Power and Fulness of God, as God; so that he is in, and of himself; and he that knows him aright, knows that saying.

And he that is experienced in that spiritual Union and Conjunction, will say, That his Motion, Glory, Dependency, and all others that can be spoke of, dwells substantially in him; and that by him now all things are both preserved and kept, *Heb. 1. 3.* So as all other Rests, below this, are none at all; but only for them that know not this same Eternal Being.

But now this Christ, He being such a Mystery, and there being in the Earth such Dissention about him, To give true Definitions of him, I will, in the next place, set forth what this Christ is, who is the Rest of Saints. We have, in short, set forth Christ, the Eternal Spirit, to be the Rest of Saints; not as considered only in any Form of Flesh, but as considered in the Fulness of the Spirit.

But what Christ is, in the Fulness of the Spirit, that is the thing we are to explain and clearly to distinguish.

Christ's Coming in the Spirit discovered.

AND, first of all, This Christ, which is the Rest of Saints, *He is the Eternal Word of God, spoken in time within every Saint,*
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by God ; upon which Internal, yea, Eternal Word, the *Spirit* is made to Rest. *John* 1.1. He is there called *The Word of God*. He is the *Word of God* two ways.

First, He was the Word of God, as God either spake when he said, *Let us make Man*, *Gen.* 1. 26. which was an Expression of God concerning the First Creation ; and so all things were made by this Word of God, *John* 1. 1, 2, 3. Or He was that Word God promised should bruise the Serpent's Head, *Gen.* 3. 15. which Word, by God being spoken, was in time made Flesh ; as appears, *John* 1. 14. which Word being spake of God, as it was so spake, it was before this time in his Bosom, to be declared in time ; upon which Word of God then we are to Rest ; and for the Manifestation of which they were to wait.

But, *Secondly*, This Word is more Spiritual to us, *when we enjoy the same Word within us*, and the Effect thereof upon us, than it was at that present : Now, *He is the internal Voice of God spoken within the Soul*, which doth produce Liberty, Happiness, Freedom, and all the Creature can imagine, after it is spoken within him. For the Word that was spoken at first, which Word was from the Beginning, 1 *John* 1. 1. which Word was spoken without, and in time, because the same Flesh with us was but Figures of the Excellency of that internal Word, which God will speak within every Creature, which Word shall become Christ within.

160 *Christ in the Spirit explained.*

within Man, after it is spoken unto Man; which Christ is a Myſtery to every one who knows him not in this ſenſe: But to prove this more fuller, in the 9th Chap. of the *Rev.* verſ. 13. there he is in expreſs terms called, *The Word of God*; which Expreſſion I look upon to have ſpecial reference to this Particular we are ſpeaking of, *viz.* The being the eternal or internal Voice of God within every Creature: And indeed he is made manifeſt in every Voice of God in Souls: And this VVord, in Scripture, is often called the Voice of Chriſt; that is, the Voice of God, which in Name and Nature is Chriſt, *John* 5. 25, 28. & 10. 3, 4. & 14. 11. For to look upon Jeſus Chriſt, as he is in the Father, and ſo a Spirit, we are to look upon it, that all Voices that are ſpoken from the Spirit within us, are Voices of God, which for diſtinction-ſake is termed Chriſt; for as he was in Fleſh, he was not this internal Word; for the external Word of God became a Chriſt in the Fleſh, *John* 1. 14. ſo doth the Internal Word of God within us, become a ſaving Jeſus to us; the one without us, before our time in the Figure, which was to paſs away, and not to continue in that Form and Shape for ever to us, and ſo not to be reſted upon; but the Internal VVord of God within us, is a Diſpenſation of God, which cannot be taken away or deſtroyed, but abides for ever; ſo as in 1 *John* 2. 14. *I have written unto you, young Men, becauſe ye are ſtrong*; which ſtrength was the abiding

Christ coming in Spirit discovered. 161

ding of this VVord within them; which VVord was *Christ*, which they from *God* had spoke within them. Now this Internal, External VVord of the Spirit of *Christ*, this VVord is faithful and true; *Rev.* 19. 11, 13. Yea, Unchangeable; upon which the Saints *Spirits* do Rest and Live.

2. This *Christ* is a clear Manifestation of *God* within us: He was the Manifestation of *God* when he was in the Figure, which was in the Flesh, there *God* was manifested in a Myſtery; which Myſtery was *Christ*: Now as *Christ* without us was *God* manifested in the Flesh; so *Christ* within us, is *God* manifested in the *Spirit*: This *Christ* within Man, cannot be revealed in any Fleshly Form; but he must be revealed as he is in the Spirit, one with the Father; yea in the Father: So that when *God* clearly Reveals himself in any Soul, this which is now revealed is nothing else but himself in Love handed out by this Revelation of *Christ*; so that in Scriptures He is called the Vision of *God*, *Hab.* 2. 2.

3. Here he is distinguished to be *God's* Vision; which Vision is nothing else but a clear Manifestation of *God* within the Creature, formerly made clear to the Understanding of the Creature, to be unrevealed and enjoyed by it: So as now it teaches the Soul perfect and infallible Truth, after manifested to it: For as *Christ* in the Fleshly Form, was appointed to declare and reveal
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God to us, and so *Christ* called *Christ* God, they being manifested in the same Form : So it is inward, the end of this Term, *Christ* within you the Hope of Glory, *Coloss.* 1. 27. was because He was God clearly made manifest within them, which had been a Mystery hid, but now was made manifest to his Saints : So that the great Mystery of Heaven, is *Christ*, who is the clear Manifestation of the Father in the Heart of Saints.

Again, We see it plainly declared in 1 *Joh.* 1. 1, 2. *For the Life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life, which was with the Father, and was manifested unto us :* Here the Apostle doth plainly make manifest unto us, That Eternal Life which was, *Christ* in God, was in time manifested by God, which Manifestation of Life was *Jesus Christ* : So that He is termed sometimes to be of the Father, sometimes to come down from him, sometimes to be the Father, and sometimes to be the Vision of him, and many other Expressions, there is given of him : From whence I note, that most commonly every making forth of God in Mercy and Love to his Creatures are commonly called *Christ* : For the Difference betwixt the term of the Father and the Son doth not so much consist in Nature and Being, but in Name and Working, or Dispensation : All the Acts of Freedom, and Love, and Light, are called *Christ* in us, because it is a Spiritual Dispensation of God in Mercy and Love to us. Now

• *Christ*

Christ coming in Spirit discovered. 163

Christ as he is the clear Discovery or Discoverer of the Father to us, so he becomes a Rest of Peace and Happiness in us; and so that this *Christ*, who in Name is called the Manifestation of Love, is unchangeable in reference to the being, and cause of this manifested Love, which is *Christ*: For if we consider him as the Bosom Love of God: He is not so *Christ* to us, or in us, but as this comes to be manifest to us, which Manifestation, or the Thing Manifest, is only *Christ*: For I look thus, that not only *Christ* as he was in the Flesh, was *Christ* only in that Form, and no more, but whatever was manifest, either by or in that Form, was in Name, the *Christ*, and in Nature, *Christ* in God: Now Saints Rest is not in *Christ*, as manifested only in Distinction, but *Christ* is the Rest of Saints, as God hath designed him for that Purpose, and so comes by God in Saints to be made manifest; carrying up Saints to live in the full Glory, Power and Splendor of that God who did make manifest himself in this Manifestation which is *Christ*: And no other way comes Souls truly to know the Father, either in Love or Mercy, but as the Father doth manifest himself, in this very particular *Christ* revealed in Mens Hearts, in which Men may see God clearly, and for the want of which *Philip* was ignorant, when he said to *Christ*, *Joh. 14. 8.* Lord shew us the Father, and it sufficeth us: They were ignorant what the Father and *Christ* were, in the Spirit, though
Christ

Christ were with them in the *Flesh*: And the reason was because *Christ* within them, was not by *God* made manifest to them: Therefore would they have been making Tabernacles in such a low *Fleshly Knowledge*, where in *Truth* they knew nothing of him, in *Relation* to the *Spirit*, nor of that *Conjunction* betwixt him and the *Father*, that whensoever *Christ* spiritually was made manifest, there the *Father* was manifest also, because there was one undivideable *Nature* and *Being*, in such *Cases*, betwixt the *Father* and the *Son*: So that the *Saints Rest* is in this clearly manifested; *God* within us, who in *Term* and *Truth* is called *Christ*: So that now as *Christ's Center* was in the *Father*, and now is to dwell in the *Fulness* of his *Glory*, so *Saints* being in him are carried by him to live with him in the same *Glory* and *Love*; and to conclude this, when we can say from *Exerience* that which *Paul* said in *Gal. 1. 16.* That when it pleased the *Father* to reveal his *Christ* in him, then shall we know that the *Manifestation* of *God* to us, is the *Revelation* of *Christ* in us.

Thirdly, *Christ* Spiritually discovered in *Men*, and so known by them, and so becoming *Rest* to them, is a clear *Light* of *God* in the *Creature*, which *Light* and *Glory* is only *Christ*: And thus he is often described in *Scripture*, Not only as he was a *Light* in the *Flesh* without us, prescribing *Rules* of *Light* to us, but chiefly, as he shall become the *Light* and *Glory* of *God* within us; for

Christ coming in Spirit discovered. 165

as he was in the Form of Flesh, he was a Mystery unknown; yea, he was not such a Light so as God intended him, because he was then but as in the Figure holding forth what he would Work, and what he should be, when he was to come in the Glory of the Spirit within Men; for his being in the Flesh was a dark Dispensation: For even the Apostles, who were the most conversant with him, did know little, and were very ignorant of the Truth. So as indeed they thought he was come to set up a Kingdom in the Flesh, and that he would advance them in some great Place: As appears.

So that it was God's great Design which was held forth in that Form of Flesh, which is the Sum of that Scripture, where he is declared to be the Light of the *Gentiles*, and to be the Glory of the People *Israel*, Luke 2. 32. Now to prove it by Scripture, that this Christ is in the Spiritual coming and advancing in the Soul a glorious and Divine Light.

We see it very clear from that Scripture, in the 60th of *Isa.* 1, 2. Where the Lord declares the manner of Christ's Spiritual Appearing in the Soul: *Arise, shine, for thy Light is come, and the glory of the LORD is risen upon thee.* This same Scripture, tho' Men do labour to deny it to be meant of Christ's Appearance in any Particular Soul, yet he that hath found the Appearance of Christ within him, hath found him fully making good these Sayings. The Matter
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however that here is promised at the raising up of distressed Spirits, is Light and Glory; which Light is *God*, appearing in a Dispensation of Light and Glory; The which Dispensation is *Christ* in us, for he is both the Light and Glory of *God*, and all things that are either Spiritual, Light or Glory discovered is *Christ*; for according to that Scripture, *Rev. 21. 23. The Glory of God did lighten it, and the Lamb is the Light there.* of. As if he should say, When the Lord comes to dwell Spiritually, in the Manifestation of Glory within the Spirits of Man, and so set up a Temple in the Creature, according to the 22d *Verse*. Then shall all those Lights, which before the Soul hath been guided by, whether they were Flashes or resembled Lights, now there shall be no need of the same, *But the glory of God now shall be there to enlighten the same*: Yea, *Christ* shall be the Light thereof; so that he shall be filled with true Light; whoever hath the glorious Appearance of *Christ* within him, he shall become a compleat Light unto that Soul: So as he shall not stand in need of any inferiour Light, but they shall be dissolved, when the Glory of the *Sun* doth appear; so that in such a Soul to whom *Christ* is become in this manner a Light unto, he shall have no Night there; according to that in the 22d of *Rev. 5. Verse*. But the Lord shall fill such a Soul with Light, yea, he shall give to such Spirits Him in whom there is no Darkness, as in a Spiritu-
al

al Dispensation, and as he is termed in *Job.* 1. 9. He is here called, *The true Light, which lightneth every Man that cometh into the World.* He is here called true, in Opposition to Fallacy; as if he should lay open many false Lights in the World, and within Men; yet he was come as a true Light to distinguish betwixt true and false: And so he is a distinguishing Light in every Spirit who hath received him: For though Satan hath transformed himself into an Angel of Light in deceiving a Creature, yet notwithstanding when this true Light appears in any Heart, it doth both discover it and destroy it; according to that in *2 Thess.* 2. 7, 8, 9, 10. That though the Mystery of Iniquity and Anti-christ be never so Deceivable and Glorious in their Workings and Transformings, both within and without the Creature, yet *Christ shall reveal and destroy it with the Spirit of his Mouth, and the Brightness of his coming.* And true it is, that Satan both in Matter of Forms without us, and Workings within us, is transforming himself now, if ever. And truly he, within Souls, works like God, and there is no known Distinction betwixt his Transformings, and Christ's Workings, until there be a true transfiguring of *Christ* in the Glory of the Spirit; and this doth find out all the Deceit both of Heart and Satan: For indeed there is no Form, though never so glorious, but he will transform himself in it; there is no working of the Spirit within Man, but he

he will resemble it ; so that none shall be able to know, whether it be true or false, within him or without him, until this *Christ* shall appear in Light and Glory, and shall make the same manifest ; so as oftentimes his thus appearing is compared to the rising of the Sun, and the dawning of the Day, which are Degrees of distinguishing Light, which doth dissolve the imperfect Light of the Moon and Stars, and is a clear Light of it self, to rule and order, to unfold and discover the Truth of every thing, which under the other Dispensations could not be discerned, and that is the reason that the Apostle tells them, that they have a sure Word of Prophecy, whereunto they do well if they take heed : And he tells them how long it was, until the Day dawn, and the Day-star arise in their Hearts. This saying (until) prescribes and sets out the Limitation of time, and the Accomplishing the same ; as if he should say, there is a most glorious Day to be enjoyed in Saints, which Day shall appear ; but for your Direction until that Day, you have a sure Word of Prophecy, which if God give you care thereof, may be as a Rule unto you. It being a Light shining in a Dark Place, and though for the present you walk by the same, yet Rest not there, but wait for the Spiritual coming of *Christ* within you, which in this Word of Prophecy is held forth to you ; and then when he comes, he shall be a perfect Light within, which Light shall speak Truth,

Christ coming in Spirit discovered. 168

Truth, and lead the Soul thereunto : But in the Intrin, look to that sure word of Prophecy, which declares and makes manifest the Truth thereof. This word of Prophecy was the Scriptures; this Day-dawning, and Day-star arising, was the Appearance of *Christ* in the Fulness of the Spirit within them. So as he often in Scripture is called, the Bright Morning Star : And as concerning his Spiritual coming, he is sometimes termed under the Notion of the Day-dawning, or breaking; as in *Cant.* 2. 17. and in many others; only to shew unto us, that the breaking in of *Christ* into a Heart, is like the breaking of the Light into the Earth, when the Day begins to appear, and the Night is expired; as also the rising of the Sun; to that purpose he is often called the Sun of Righteousness, which shall arise and be seen in the Hearts of Men : So that we see this coming of *Christ*, yea, himself, is a true and glorious Light of God in the Spirits of Saints, so as he makes all things manifest to such a Heart, whether true or false; and this Light shall cloath every Saint's Spirit, and all inferiour and transformed Lights shall be under such a Soul's Feet, triumphing over them, seeing the Fallacy of them,

Then *First*, It is this Light *Christ*, within the Creature, who appears as Light, which doth expel, or dispel, all those Clouds which are with Creatures, in whom he hath not appeared : For as the Sun doth expel the Clouds in the Appearance thereof, so *Christ*.

in his glorious Shinings forth and breaking in into every believing Spirit, so as the Creature before could not apprehend God by reason of these Clouds that lye upon the Soul, now he apprehends him clearly, the cause being by Christ taken away.

Secondly, *By this Light Christ doth discover all the false Ways and Rests of the Creature, either in Opposition to, or being below the true and substantial way of Rest*: So that this Light Christ, in his Divine Appearances within the Creature, doth bring a Day of Loss upon many Spirits; when it discovers unto them the Vanity of their Spirits, in running after the Ways of their own Hearts; and here they come to see the emptiness of Forms, or former Flashes; and now, it may be; all the Soul's Knowledge and Practice must lye in the Dust, and be unlearned: So as this Light brings the Creature out of Love with his own Ways; so that now he is free to be led according to the Teachings of this Light.

Thirdly, This Light, Christ, in its Spiritual appearing in the Creature, doth reveal and discover the Father in this Light, Christ; so as the Heart clearly sees and knows the Father and the Spirit, the Son and the Spirit One, and the Spirit to be both: So as this Light, which in reference to Name, is called and termed Christ, yet it is God in this Light, so that God is said to be Light, and in him is no Darknes: The Father is the Fountain of Light, the Son is the Manifestation of Light,

Christ coming in Spirit discovered. 171

Light, or the Light made manifest: Now here the Soul in whom this true Light doth appear, doth know God, and him thus sent into the Heart by Jesus Christ: *So that Christ as he is the Rest of Saints, is a Divine Revelation of Light, in which Light and Glory, the Creature's Spirit solaces it self, and Rests with much Delight in the same*; and out of this Form, after enjoyed, will not Christ appear, but will be unto such a Spirit an Everlasting Light: That now as God lives in Light, so the Creature lives in Light also, which no Creature in the Flesh can attain to, who cannot be seen, felt or heard, in the Flesh, in this Dispensation, but he is above it, consuming of it, and continually advancing this Light more and more in the Creature; so as this Light comes to be advanced, and appear in greater Fulness: So shall the Spirits who are centred in it be advanced by it; *and the greater this Light doth appear in Fulness, the more perfect doth the Soul's Rest appear, and the more shall the Spirit be filled with it.*

In the *Fourth* Place this Spiritual Christ, or what he is in the Spirit, when he comes to be the Rest of Saints. He is Spiritual and Divine Life, without which no Soul hath spiritual or eternal Life enjoyed by him: For as a Man without the Soul is Dead, so are all Men, without Jesus Christ within them, made manifest: So that *John* very fully lays open this Truth. *1 Joh. 1. 1, 2.* for the Life was manifested, and we

have seen it, and bear witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us. So that we see what the Life of Saints is ; for that Life which they here speak of, was Christ: *Secondly*, We see the Place where it Centers, before it is made manifest ; and that is laid open to be in the Father. *Thirdly*, The way whereby they knew it, and also to be theirs, was two-fold. *First*, By the Manifestation of it. *Secondly*, By opening the Eyes of a Soul's Understanding, whereby they come to see that Life, which now to them is made manifest : Further, he is the Life of Saints spiritually considered, *Coloss.* 3. 3, 4. here he saith, *When Christ our Life shall appear, then shall we also appear with him in Glory.* So that he is here called, the Saints Life, and more fuller Experienced in every Heart, who hath found him fully made manifest within their Spirits : Again, he is the Life of Saints, as he becomes the spiritual Resurrection of Saints : For before ever God brings any Creature into the Enjoyment of himself ; he brings the Creature into a *Spiritual Death, not in the Body, but in the Spirit* : And being laid in the Grave alone, Christ as he is the Spiritual Life of Saints, must be their Resurrection, I mean the Resurrection of their Spirits, from this Spiritual Death, as he is a Dispensation of Life ; and therefore it is written, *Joh. 11. 25. I am the Resurrection, and the Life, he that believeth in me, tho' he were dead, yet shall he Live.*

Christ coming in Spirit discovered. 173

So that Christ as he is to become the Spiritual Life of Saints, proves an inward Resurrection to them in the Manifestation of this their Life ; which indeed *Paul* did Experience, when he spake these Words, *Gal. 2. 20. I am crucified with Christ, nevertheless I live ; yet not I, but Christ liveth in me :* So that though *Paul* had been buried into Christ's Death, yet notwithstanding when Christ came to be manifested to him, then he proved a Resurrection of Life in him ; and by this Life was *Paul* made to live : For until Christ our Life comes to be manifest, we lye Dead, void of any Spiritual Life or Motion in us : And this was Figured out in the Matter of *Lazarus's* Death ; when Christ came, he found him dead and buried, void of Life and Motion ; wherein at last the very Breath of Christ, breathed out in way of Voice, *Lazarus* come forth, raised him up, and gave Life unto him, *Joh. 11. 43, 44.* Two Things are here spiritually holden forth : *First*, A spiritual death of Creatures when Christ comes to breathe upon them the Breath of Life. *Secondly*, By his thus coming, speaking, and breathing, occasions Life ; because his Words are Spirit and Life thus spoken : So that it is said, *The Hour is coming, (and now is) when the Dead shall hear the Voice of the Son of God, and they that hear, shall live.* Now in all, this is held forth unto us ; *The Spiritual Resurrection of all Saints by Jesus Christ, coming in the Spirit into them :* So that though this

particular be the least looked after, yet it is of the highest Concernment, and not that which most Men look for after Death. So that if we look upon our spiritual Resurrection, we shall see that the coming of Christ in the Spirit is a Manifestation of spiritual Life, which proves a spiritual Life, which proves a spiritual Resurrection in such Creatures, and in Time their Rest and Center : Now he being the Life of Saints : Then *First*, We may observe, That the Saints Life is Jesus Christ. Though before they are making out of their own Actions, according to the Law of Works, Do this and live; yet now they see that that Life is destroyed, *and the Cause of all Actions to God, flows from this Life principled in them* : And though they are making a Life out of Enlargement, or Holiness in Conversation, yet this is a Life above it, unbottoming the Creature off from it, and centring the Creature in a stable and solid Life : *Secondly*, The Saints live, because *Christ* lives in them ; for though before their Lives were hid with God, yet they were not to live in reference to themselves, with Joy and Peace, *until it were made manifest from God in them* : So that they are made to live from the Manifestation of Life in them, whereby they come to know it, and so to be made to live by it for ever : *Cast a Saint into any Condition, he lives very sweetly, because he lives by the Life of Christ in him* : Yea, he lives sweetly with Contentedness, because Christ lives in him.

Christ coming in Spirit discovered. 175

him. So now to sum up this, Christ as he is a spiritual Dispensation of God in the Spirit, is a spiritual Life, by vertue of which Life in Saints, are Saints swallowed up with it, and so centred up in it : So that the center or rest of a Saint is Eternal and Everlasting, which is Christ the spiritual Life of God in us ; by which Life the Creature doth not only live to, but live to do. This Life is the Motion of his Spirit ; so as by this Life he doth not only live, but lives to it ; so that the Creature's Spirits are wholly set apart to live to God : This Life is the living in the Spirit, and not in the Flesh, hereby comes the Life of Saints to be a Life of Love, and a Life of God, because they are now at Rest from all their own Labours, and now all Things are acted in them, by that Spirit of Life, which is Christ dwelling in them : Now Saints wholly live to God, by the Life of God in them, and thus are Saints centred up in God, or Christ ; because their Spirits are carried up above the Creature into Life, which is Christ in them, becoming Spiritual and Eternal Life to them.

Fifthly, This spiritual Christ, as he comes from God, and is manifested by God, and so known by us, and becomes Rest to us, he is spiritual Redemption and Deliverance : Now to look upon Christ in the Spirit, he cannot be manifested, but he becomes a spiritual Jesus, that is, a Saviour of Spirits ; for he was not a Jesus only as he was in the

Flesh only, but as he was to come also in the *Spirit*; for the Flesh could not do it: Yet it was a Figure of that Spiritual Salvation and Liberty, which *Christ* is in the Hearts of Saints: For indeed *Jesus Christ* is Salvation it self, and where he is in Power and Glory, there is Salvation; that is, he is a Saviour, or a Deliverer of the Creature out of that Spiritual Slavery, and Bondage in which he lives: So as he is become Freedom and Redemption to the Heart; and therefore he is said to made unto us Wisdom, and Righteousness, and Sanctification, and Redemption, that is, he is manifest in us, and so is become a Spiritual Redemption to us: Freeing us Spiritually from our inward Bondage and Slavery, both that Bondage of Self and Satan, whereby we are made to live in Spiritual Freedom: And all this Freedom and Deliverance is *Christ* in the Spirit, as he is a Spiritual Dispensation designed of God for the same Purpose: Though many Souls do work out their own Salvation by their doing, whose Salvation is false: Others having Salvation from some false *Christ*, which works and acts like this *Christ*; yet the Son hath set neither free; neither do they know that alone Redemption, Salvation and Liberty, which is produced by *Christ*, living or appearing in any Heart; so that the Spiritual Rest of Saints is in and upon that Salvation, Liberty and Freedom, which they have in this *Christ*, who is become this unto them: So that all
heavy

heavy Loads and Yoaks are removed, all Oppositions of Spirit, are taken off, and all the weariness of Spirit removed; so that now the Spirits are set free, and can no more come into Bondage; but Christ alone is become Salvation and Liberty to him; so that the Spirit doth solace it self and Rest in him, who is become Freedom and Salvation to him.

Sixthly, Christ the Rest of Saints spiritually known, is the Wisdom of God in Creatures: The wisdom of God in Saints is, Jesus Christ; and there it is said, *He is made unto us Wisdom*, 1 Cor. 1 30. So that it is the *Wisdom of God*, which is Christ spiritually known, in which Saints Rest. For if they Rested in the *Wisdom of the Flesh*, that should be destroyed, and so no safe Rest and Center for them; *but the Wisdom of Christ doth unbottom Saints from their own Wisdom*, and establish himself, even the Wisdom of God in the Creature, to be a Rest unto the Creature; whereas before the Soul and Spirit were not at Rest; being from its own *Wisdom*, plotting and contriving, which way to act and what to do, not from the Wisdom of God, but from the *Wisdom of the Flesh*, only opposing and gain-saying this *Wisdom*; which when the Creature could not bring about, what in his own *Wisdom* he had contrived; he must needs be perplexed, and so continue in all Trouble; but now he is destroyed in that; and he is made to Rest upon the *Wisdom*

of God, Christ now taking the Creature's Place, and acting in the stead of the Creature ; so that the Soul is made to walk in and by *Wisdom* ; it is that *Wisdom* which is pure, peaceable, and undefiled. The *Wisdom* of the *Flesh* is corrupted, but this is pure : The *Wisdom* of the *Flesh* hath nothing in it but *Disquietness*, both to the Party in whom it is, or in the *Kingdom*, Church or Family where it is acted ; and for this Reason, is occasioned all Jarrings and Tumults : But the *Wisdom* of *GOD*, which is *Jesus Christ*, is Peaceable, it works abundance of Peace and *Quietness* in the Soul, Church or Nation, where it only is advanced ; here is a quiet and peaceable Habitation, for Saints to Rest and live upon : We see Christ often in Scripture called, the *Wisdom* of *GOD* ; and as 1 Cor. 1. 24. where the Apostle declares Christ, in all that are saved, to be the *Wisdom* and *Power* of *GOD* ; though this *Wisdom* be little esteemed of by the *World*, yet it is highly precious in the Esteem of Saints ; as for Instance, that of the *Proverbs* 3. 15. Vers. where that *Wisdom* is precious, yea, more precious than Rubies ; yea, he is expressed to be an incomparable Comparison ; so that this *Wisdom* of the Eternal Spirit, which is Christ in us, is desireable : And therefore above all things, saith the Scriptures, *Get Wisdom*, Prov. 4. 5. yea, there is a Happiness in the Enjoyment of it ; for it is the Principal thing that belongs to a Saint,
Prov.

Christ coming in Spirit discovered: 179

Prov. 4. 7. So that Saints are centred up in the VVisdom of GOD, and are wholly delivered up into it, to be alone disposed by it: So that the Spirit lives in sweet Quietness and Rest; the Creature being wholly made nothing in his own VVisdom; and the VVisdom of God alone orders all Things in him.

Seventhly, That which Spiritually is called Christ in us, is that Peace which is spoken by GOD to us, and received from GOD by us; in which Peace we live and Rest; so that Saints are kept in the Peace of GOD, which is Christ; to this purpose is the Saying in *Eph. 2. 14.* *For he is our Peace, who hath made both one, and hath broken down the middle Wall of partition between us.* Here the Apostle sets forth Christ to be the Peace of the Saints; for whatsoever tends to Peace, in the Creature's Spirits, that, I mean which truly tends to the same, is Christ: For the Soul before he appears in it, is like unto the Ship tossed with the Waves and Tempest; before Christ said unto the Waves, *Be still:* This is that Peace the Apostle desires the Saints may enjoy, which was the *Peace of God which passeth all Understanding,* *Phil. 4. 7.* which was of Ability to keep their Heart in the Knowledge and Love of GOD; now this is that Saints Spiritual Christ, a Peace which is able to keep them in the Love of GOD; and a Peace which passeth the Understanding of the Creatures; that is, a Peace which the Under-
derstanding

derstanding of Man can never find out, or is able to reach unto; yea, all the Understanding in the VWorld is never able to find out such a Peace for the *Creature* as this is: So that he is termed the Prince of Peace, *Isa. 9. 6.* All the Acts of *Christ* in the Spirits of Believers, are Righteousness and Peace. It is that Peace which the VWorld cannot give; and such a Peace it is, as they cannot take away: VWhen GOD speaks *Christ* into a Soul, which is Peace, in which none can cause Trouble in such a Soul; because *Christ* is become the Peace thereof: Indeed Men may speak Peace, and Ordinances, so called, may speak Peace; and false Gods and Christs may speak Peace; after which there may be Trouble occasioned: But after GOD speaks Peace, there can none cause Trouble; but the Soul lives and is kept in the Peace of GOD, and none can make him afraid: Therefore the Prophet did utter these Sayings: *He shall be our Peace when the Assyrians comes into our Land.* This *Christ* is the Peace of Saints in every Condition: So that they live in much Freedom and Joy, because the Center and Rest of their Spirits is Peace.

And, Lastly, This *Christ* is Righteousness and Holiness in the Saints, or Sanctification; this not only by Experience, but by Scripture, may be proved: The Apostle tells the Church of Corinth, That *Christ* of God ~~was~~ made unto them Wisdom, and Righteousness.

Christ's Coming in Spirit discovered 181
ness, and Sanctification and Redemption, 1 Cor.
1. 30. so that Righteousness and Sanctifica-
tion Christ was made unto them; so that
whatsoever is Righteousness in the Spirits of
Saints, is Christ spiritually dwelling in them;
this is that Righteousness that the Apostle
desired to be found in; this is that divine
Nature which the Saints are made Partakers
of; to wit, *Christ the Righteousness of God.*
This is agreeable to that saying concerning
Christ, *And this is his Name, whereby he shall
be called, THE LORD OUR RIGHTE-*
OUSNESS, Jer. 23. 6. & 33. 16. He
shall not only be called so by them, but he
really shall be made ever so by God to them;
so that the Righteousness of God in us, 'is
Jesus Christ made so by God to us, whereby
he becomes our Righteousness, a Righteous-
ness which destroys all ours in the Flesh,
and makes us live in the Righteousness of
the Spirit: So that now Believers in this
kind, shall not be found naked, but cloath-
ed with Christ their Righteousness, they
shall not be condemned: For they shall be
made stand in the Righteousness of another.
And to be covered with the Robes of the
Lamb, made beautiful by Christ's Beauty,
and comely by his Comeliness; so that the
same shall dwell in the Spirits of Saints, that
dwells in the Spirit of God; and that shall be
made a Believer's, to be imployed for God,
and to God; now Believers, who are made
to Rest in Christ, are compassed about with
Truth and Righteousness, in which their
Spirits.

182 *To be the only Rest of Saints.*

Spirits shall live with Freedom and unexpressible Joy for ever.

And now, as this Christ dwells in them, as a Dispensation of God ; *so he carries them up, in their Spirits, to Live and Rest compleatly in God ;* So as now they live where Christ lives, which is in the Bosom of God ; so that the great Design of God, in this Christ's spiritually Coming, *is wholly to gather up the Spirits of Creatures into the Spirit, to Live, Dwell, and Rest therein ; and to this purpose he is called, The Power of God :* And indeed he is so divine a Power, come forth from God, to accomplish the great Design of God, in the Spirits of Saints : And therefore Saints find sometimes that this Power works in them mightily, and never ceases till it gathers up the Creature wholly into God, to Rest compleatly in him : So that to conclude all, when Saints are truly at Rest in God, then, in the first place, the Will of the Creature shall be centred up in the Will of God : And so the *Will of God* shall become the *Will of the Creature* ; so as the *Will* shall cease to act any thing, but what is acted by the *Will of God* : So that the *Will of Saints* shall be gathered up into the *Will of God* ; and their *Will* being centred up in his *Will*, Here shall it be said, The Creature *have ceased from his own Works, as God did from his*, Heb. 4. 10. and now his *Will Rests in God* ; tho' before the *Will* was bent against God, and would not be limited, but all things must be carried on according to the

Christ's Coming in Spirit discovered 183

the *Will* of Flesh; but now it acts so no more; but now with Christ, Not my *Will*, but thy *Will* be performed; so as now his *Will* is at Rest, he wills nothing of himself, it is carried on by the *Will* of God.

Secondly, The Mind of the Creature is centred in the Mind of God; so that Creatures mind one thing with God, and the same Principle of Truth is possessed in the Mind of God; so that now the Mind is wholly made Spiritual, and none, but God doth possess it: So as now the Mind doth solace it self, and take sweet Contentment in God; whereas it may be a small time before God did not dwell in the Mind, but Corruption or Sin; at that time there was not such solace in God, but rather in Lust and Sin; neither did the Mind delight in God, or Rest upon him; whereas now being spiritually possessed with it, is sweetly made to live above all in God, who is now become the Ease and Rest of the Mind.

Thirdly, The Affections of Men are centred up in God, and wholly swallowed up with him; so as now the Creature lives in Heaven; that is, with his Affections in the Presence of God with great Delight; and so he comes really to dwell with God: Nothing can come and take up this Creature's Affections, being they are placed upon God, being made Spiritual by God: So they act as God acts in them; yea, the Affections of the Creature, and God's, are made both one; so as they wheel both from one Principle,
and

184 *To be the only Rest of Saints.*

and by one and the same Power. Love moves God's Affection, if it can be so said, so it moves the Creature's Affection to God: God is pleased with the Creature, and the Affections are ravished with God; he delighteth on the one hand, and the Creature on the other; so that *Christ's* and *Saints* Delight and Joy are both one.

Fourthly, The Spirits of Saints are at Rest, because they are eased of all heavy Loads and Burdens: *Christ* hath given them Rest, who are eased and unloaded of every Yoke and Burden; so as now his Weariness is at an end, and no more in his Spirits, but all taken away, and his Spirit lives in compleat Liberty and Freedom.

Fifthly, He is set free, and is at Rest, whom God hath made to cease from his own Works; and now God works all in and by his Spirit: That tho' he hath been a long time travelling towards *Canaan*, yet now he is got within the Land. That now God flows in upon his Spirits, with immediate Feedings and Refreshments, and so now fully satisfies the Heart with all things desirable and desired; so as the Spirit lives in compleat Satisfaction in all things, as he is sweetly possessed with him, who is become All Things to him; and by this acts no more in himself, nor by himself, but now it is that he is dead thereunto; and is so quickned in the Spirit, as that now the Work of God's Kingdom is made exceeding Glorious, and is carried on exceeding Gloriously; so that not by Arm or Strength
of

Christ's Coming in Spirit discovered 185

of the Creature, but by the Spirit: The Creature being ceased from all self-actings, this Soul truly doth Rest in God. Further, He is at Rest in God, who hath truly passed through the State of inward Resurrection, and now is Ascended into God: For as *Christ* in his fleshly Form was not at Rest, because he was not Ascended, so no more is the Spirit of any spiritual Man at Rest in God, until after his spiritual Resurrection he be ascended into *God*, to dwell compleatly in *God*: For *Christ* coming in the Manifestation of the Spirit, begets a Resurrection in us; and the powerful Effects of that Life, begets an Ascension of our Spirits into *God*: So that now, the Soul having ascended, can no more descend into these low Things, which keeps below, and short of his Glory: But when he appears in the Spirit, within us, and discovers his Glory to us, it doth so overcome the Spirit, as indeed it is caught up with it, for ever to live in it: For impossible it is that the Spirits can live below God, which occasioneth Trouble and Weariness, who hath before truly lived in God, by the Vertue of God made manifest to live in them.

Secondly, It is impossible that any Soul can Live and Rest in God, and so Ascend into God, *before there be a Manifestation of the Life of God in the Creature*; for it is God descending in his Appearance, or Manifestation in us, that both begets a Resurrection and Ascension of us; so that we
Ascend

186 *To be the only Rest of Saints.*

Ascend by Descending, and Live and Rest in him, by his being manifested to Live and Rest in us; so that in this Particular, the Creature's Life is swallowed up, and gathered into the Life of God: And as God continues living in them, they shall continue Living in him; and as God hath taken up them to be an Everlasting Rest for himself, so he hath appointed and made himself an Everlasting Rest unto them: So that now they are ascended in their Spirits into God, and there sweetly live in God. And lastly, He lives sweetly in God, and so Rests in him, who hath God in him, to be an Everlasting Light in him; so that his Sun never goes down, nor Christ in him never ceases to shine forth in Light and Glory to him; so as according to that saying, *There shall be no Night there*, Rev. 21. 25. so also Rev. 22. 5. Tho' some think that this is a very high State; yet Experience and Scripture do testify, That it is a State enjoyed, or shall be enjoyed, by all or most Saints in these our Days, Isa. 60. 19, 20. We see the Promise God makes with his People, is this:

That the Lord shall be unto them an Everlasting Light, and God their compleat Glory, Isa. 60. 19. Yea, in the 20th verse, *Their Sun shall no more go down, neither their Moon withdraw it self: For the Lord shall be their everlasting Light, and the days of their Mourning shall be ended.*

Here

Christ's Coming in Spirit discovered 187

Here we see, that in the first place, there is a State that Souls may be clouded in, tho' they have precious Workings of God upon them. *Secondly*, This State is attended with Mourning. *Thirdly*, There is a degree that is above either; where there shall be neither withdrawing of Light, or clouding, where all Mourning shall fly away; but the Soul shall be filled with divine Light, and God shall never cause any more Clouds to come upon such a Soul, but his Light shall be Everlasting, and the Glory of God shall fill his *Spirits* for ever; so that God shall become the Glory of such a *Spirit*, in which Glory the *Spirit* shall Rest for ever; so that there is a Fulness of Glory to be enjoyed in the *Spirits* of the *Saints*, when God doth dwell in them, and become a Dispensation of Glory to them: I speak this in reference to the shallow Capacity of the Creature, and that Fulness of Glory to satisfy the same, in every Appearance of Glory within the Creature; so that now when Saints come to enjoy this Dispensation from God, it being an everlasting Dispensation of God in them, which cannot wax Old or Decay; so are they made to live unchangeable in the same: And this is the stayed Rest of Saints: For one thing there is in this; *That no Soul can truly Rest in any Dispensation, unless it be a Dispensation which abides for ever*; and cannot be dissolved; so as his Rest cannot be dissolved likewise; so that to Rest thus stayedly, is Sure and Everlasting, Unperishable and

188 *The Description of true Rest.*

and Undissolvable ; and also he Rests in God, who lives in Everlasting Joy and Peace ; so as nothing can disturb his Peace, nor dissolve his Joy, so as to cause either to cease. *For come what Condition will upon the Body, yet his Spirit is swallowed up with Joy : He doth not pour upon Creatures as formerly he did : But now he lives by Rejoycing, and Rejoyces by Living : Nothing without him is a trouble to him, such a trouble as touches his spiritual Joy : He Receives always, Praises always, and Depends always ; so that his Spirits are kept in everlasting Joy and Peace ; and all Sorrow and Mourning is flown away ; no more Sorrow of Spirit is known by him ; neither doth he Experience any more spiritual Pain within him, but instead thereof, is establish'd Peace and Joy for evermore.*

F I N I S.

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